PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

...ts of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luthe...

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

THE TWO VILLAGES.

BY ROSE TERRY COOKE.

Over the river, on the hill
Lieth a village white and still;
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village lieth still;
There I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door,
Mists that curl on the river's shore;
And in the road no grasses grow,
For the wheels that hasten to and fro.

In that village on the hill,
Never is sound of smithy or mill;
The houses are thatched with grass and flowers,
Never a clock to tell the hours;
The marble doors are always shut,
You may not enter at hall or hut;
All the village lie asleep;
Never again to sow or reap;
Never in dreams to moan or sigh,
Silent, and idle, and low they lie.

In that village under the hill,
When the night is starry and still,
Many a weary soul in prayer,
Looks to the other village there,
And weeping and sighing, longs to go
Up to that home from this below;
Longs to sleep by the forest wild,
Whither have vanished wife and child,
And heareth, praying, his answer fall,
"Patience! that village shall hold ye all!"

THE DAFFODILS.

BY WILLIAM WORDSWORTH.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretch in never-ending line
Along the margin of the bay;
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Outdid the sparkling waves in glee;
A poet could not but be gay
In such a jocund company;
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

Contributions.

CHURCH FINANCE.

BY L. RUSSELL ALDEN, ESQ.

Finance is defined by Webster as "the science and practice of raising and expending public revenue." For the purposes of our discussion, we shall widen this definition so as to make it include, not only the raising and expending of church revenue, but its care as well. And for its proper limitation, we shall concentrate our attention on the operations of the individual church, excluding from our consideration any questions of synodical finance.

First, of the raising of a church revenue. The objects for which money must be raised by the individual church may be divided into three classes: current expenses, a building or repair fund, and benevolence. The briefness of the space allotted to us prevents any inquiry into the larger problem of the raising of a building fund, and, when the church home is once completed, the maintenance of a separate repair fund is generally a needless task, necessary repairs being treated as current expenses and met as such. Nor have we opportunity, at this time, to consider the various methods of meeting the demands on the church for benevolence. We shall consider, therefore, but a single aspect of this first topic, namely, the raising of revenue for current expenses.

Three methods of obtaining the money needed for current expenses are in general use, either singly or in conjunction with each other, in ecclesiastical organizations, namely, basket collections, the rental of pews, and envelope subscriptions. Of late, a distinct tendency has been manifested in many places toward the discontinuance of the first of these means. The wide variations in the amounts of the weekly income thus derived, making difficult the calculation of probable receipts of revenue as a basis for the authorization of future expenditures; the almost instantaneous response of the popular sense of religious duty to fluctuations in the weather, certainly so far as attendance on the regularly appointed church services is concerned; and the possible feeling that more transients may be attracted to the house of God if it becomes known that no appeal will be made to their pockets, even indirectly through the passing of a plate, all of these reasons have led many of our present-day church financiers to condemn the basket collection as a relic of more unenlightened days, and to advocate its abolition in favor of some more certain and scientific method of raising revenue. We admit the cogency of these reasons, but must confess that we are not in sympathy with the tendency. We have ourselves attended churches where the basket collection was a thing of the past, and we have always left the service sensible of some lack in the attitude of devotion—the lack which Christ perceived in a magnified form in the young man whom he commanded to sell all that he had if he would inherit the treasures of heaven.

Moreover, the abolition of the basket-collection system is open to the grave objection which lies in the undoubted withdrawal of opportunity to contribute from those to whom, because of the irregularity in, or the limitations on the expenditure of, their income, or because of poverty itself, the other methods of church support, about to be discussed, are impossible.

The second common method of raising money for current expenses is the pew-rental system. This system has the definite advantage of yielding a comparatively fixed and certain annual revenue. It is also said to encourage the growth of family sittings, and none of us who have observed the present-day tendency of the children to sit in the rear gallery, while their elders occupy the front pews on the ground floor, will wish to deny the desirability of conserving the custom of the family sitting. Grave objections may be urged, however, against the rented pew. It tends to foster a class distinction between those who can and those who can not afford to pay thus for their place; it relegates the brother of more ability but less cash to the rear of the edifice, and even keeps away from God's house those whose self-respect will not permit them to go anywhere where they cannot pay their way as do others.

The third method of raising a church revenue for current expenses is the so-called envelope system, or system of annual subscriptions payable in weekly installments in envelopes provided for the purpose. To our mind, this is the system to be preferred, and, when used in conjunction with the basket collection, affords the best solution of the problem. If the pernicious practice of publishing the amounts of the individual subscriptions is not followed, the non-subscriber, so far as obvious, public and visible distinction is concerned, is practically indistinguishable from the subscriber, and the small subscriber runs no risk of unfriendly comparison with his fellow-member of larger means, while all alike are encouraged in regularity of giving, and the church may count, up to the amount of the subscriptions, on a definite income from which to meet the financial obligations of the organization. And, when the basket system is combined with this method, opportunity is given to the least able, and to the transient, to add his contribution to the cause, while the extra amount thereby contributed by the conservative subscriber is not to be overlooked. We advocate, therefore, as the best system of raising a revenue for the current expenses of the church envelope subscriptions supplemented by basket collections.

One other method of obtaining money for church expenses must here be noted. This is the loan, a means of obtaining ready money not to be resorted to except in case of necessity. Such loans should be negotiated by the treasurer only under express authorization of the church council, and, indeed, if obtained through a business-like bank, specific authorization will be required. However, the point which we here desire to present most strongly relates to the form of the note given for the loan. An actual case—that of Powers *v.* Briggs, reported in 79 Illinois at page 493—will be more illuminating than any abstract discussion. In that case the signers were sued on two similar notes, given for a church organ, the first of which read as follows: "Chicago, May 17, 1870. One year after date, *we, the Trustees* [note the form—*we, the Trustees*] of the Seventh Presbyterian Church, promise to pay to the order of H. G. Powers Six Hundred Dollars, value received, with interest at six per cent. per annum. [Now note the signature] A. H. Briggs, Louis B. Kelley, John Corbett, F. D. Marshall, Trustees." This note was held to be the individual note of the makers, and not to bind the church. In its decision, the Court said that, although the words "the trustees of the Seventh Presbyterian C[hurch]" in the body of the note, and the word[s] appended to the defendants' signatures, [were] words used implying an undertaking on [the part of] the corporation. The corporation is not [shown] to be acting by or through the defendants, n[or does it] even appear the defendants act for, or on [behalf of] the corporation. The language clearly indica[tes that] the defendants were trustees when they sign[ed] the notes, but not that the corporation promised to pay them." In other words, the mere addition of a title to the name of an individual is, in the law of negotiable instruments, simply a superfluity. The correct way to have made the note in question is thus: One year after date, the Seventh Presbyterian Church promises to pay [not—we, the trustees of the Seventh Presbyterian Church, promise to pay, but the Church itself promises to pay] Six Hundred Dollars, etc. Signed, Seventh Presbyterian Church, by A. H. Briggs, Louis B. Kelley, and the rest, Trustees. Under this form of note, a proper corporate note, the corporation itself makes the promise and signs the note, and the trustees appear merely as agents. I am aware that, before discounting small church notes not secured by mortgage or deed of trust, banks are accustomed to require two or three personal indorsements as security, and that in such case either the church treasurer or some member of the church council find themselves practically compelled to obligate themselves individually on the church paper. But no such practice exists in the case of church notes of large amount, secured on land, and it is not only extremely unbusiness-like, but also wrong, to fasten on any one member or group of members in the church a separate personal liability in such a case.

Washington, D. C.

[TO BE CONTINUED.]

LENTEN MEDITATIONS.

II.

The Footprints of Suffering.

BY H. C. HOLLOWAY, D. D.

It will be profitable to note our Lord's *demeanor* under suffering. We must be able to see the footprints before we can set our feet in them.

Our blessed Lord accepted suffering as the dispensation for the time being. Whatever his future might be, that was his present lot, by the ordination of his Father; it was the right thing at that time. He came to do his Father's will. The end he, no doubt, had ever before him. "For the joy set before him, he endured the cross, despising the shame; and is now set down at the right hand of God."

But he never attempted to forestall the end. He was contented that it should keep its own place as a hope. Under the heaviest strain and the bitterest sorrow his prayer was, "Not my will, but thine, be done." And so he applied himself to the present, with all that belonged to it. When the day's trials came, he did not think, did not consider, that "any strange thing had happened" to him. It was the expected. It was deliberately accepted suffering. He was patient and submissive. "As a sheep before her shearer is dumb, so he opened not his mouth." With his whole will he accepted the will of his Father in heaven.

Note, then, that suffering of some kind is sure to come to us all; and it may come without our accepting it; worse still, with striving against it. The ways of meeting suffering are of almost as many kinds and degrees as suffering itself. They vary from surly indifference to open rebellion in those who refuse to

accept it of the Lord; and from simple acquiescence with the will of God, and resignation to it, up to a oneness of heart with him, so that the activity of our will goes with the activity of his will, and we believe that all is best as our Father orders.

The blessed Savior has left us the footprints in which we are to go. He has set us an example. We shall accept suffering as the dispensation for the time being. It is to practice what Paul did, to "learn, in whatsoever state" we are, "therewith to be content."

Our Lord did not seek or want to emerge from suffering before the proper time. He was willing that it should run its course. He could have cut short his sufferings at any time if he had chosen thereby to cut short his mission also; the two had to run their course together; and he patiently endured.

And this is a footprint in which we are to tread. We have many trials which have to run a course; there is much attached to them which cannot be attained without the whole course being run. And in some of these trials of suffering our own will can assert itself and we may cut them short. We may leave the sphere in which the trial is to be endured—leave it, when we manifestly see that it is our duty to remain in it. And even if we cannot leave it in fact, we may in will and thought. We have so left it; our spirit, our real self, has left it if we rebel against it and remain under God's hand only because we cannot help it.

If we would tread in the footprints of Christ we must leave the times and seasons and degrees of suffering in the Father's hand. This will give us great peace. This will save us a world of anxiety. This will calm and charm away the fret of our spirit. The life of Christ was an embodiment of the scripture which says: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Peace, none the less because it had to exist in the midst of trials. "My times are in thine hand," was the experience of our Lord, and if that be ours, we shall be saved from much restlessness and care and sin itself.

God means much by our trials of suffering; they are the seed-corn of a blessed fruitage, a rich harvest, "a far more exceeding weight of glory," if not in this life, then in that to come. Christ *endured* the cross to the *end*; he suffered and now "is set down at the right hand of God." And so if we *endure* hardness in whatever form it may come, *endure* it as good soldiers of Jesus Christ, we shall share with him the glory which he had with the Father before the world began.

Suffering, then, in the light of *faith* assumes a new meaning. It is not a scourge, not a mysterious hand thrust upon us to harass and disturb; it is the finger of God touching our souls and causing the divine image to stand out more distinctly, even as the sculptor by the needful stroke and touch on the marble gives shape and form to the creation of his fancy. By and by there will be a beautiful reflection of the image of the great Refiner.

Our blessed Lord left us a footprint in another direction also. His *non-absorption* in his own suffering. He was entirely unselfish. No matter what came upon him, he was always ready to enter in the wants and needs of others. If he was weary, he yet came forth to minister to the multitudes. If one was sick far away, he said: "I will go and heal him." He did not forget his mother when in the agony of the cross. He heard and answered the cry of the penitent thief when on the cross. And here our blessed Master left us an example of what suffering is to be to us. And in truth he has thus taught us where to find the blessing. For there is no greater alleviation to our own suffering than in lightening that of others. The great sweetener of suffering is unselfishness in it, to feel for others as well as for ourselves, to believe that they may be enduring and needing help as well as we. If any one might have been absorbed in what he was suffering, Christ was that One, but he steadfastly forbade self to swallow up his thoughts. It *behooved* him, it became him, it was fitting for him to suffer, and *all for us*.

Harrisburg, Pa.

MORE AND MORE.

BY REV. J. EDW. BYERS.

The first verse of the epistle lesson from the second Sunday in Lent reads as follows: "Finally then, brethren, we beseech and exhort you in the Lord Jesus that, as ye received of us how ye ought to walk and to please God, even as ye do walk—that ye abound more and more." We like that word "abound" very much. It suggests plenty, fulness, joy. And although this is the season for sacrifice and self-denial, we feel that this scripture lesson which exhorts to "abounding" is particularly appropriate for Lenten meditation.

Paul was writing to a church that he himself had established and instructed in the things of the Christian life. Previously he had congratulated them on the beautiful way they had received from him the gospel of Christ, turning, as they had, from their idols to accept him as their Savior and Lord. And they had done it in sincerity; for when sore trials and persecutions had come to them because of their faith in and allegiance to Christ, they had remained faithful. Paul rejoices in this fidelity on their part and earnestly implores them to continue in their steadfastness. "My comfort and joy," he says, "in all my (own) afflictions," is that you, whom I have led to Christ, abide faithful and live in love and peace and hope.

But still he is not satisfied with them and their attainments. He prays to God earnestly that they may "increase and abound," "abound more and more," etc. They had done well. He was pleased with them. Their faith and fidelity were matters of rejoicing to him. They had heard from him how they ought to walk and to please God, and, he says, "ye do walk that way;" but now," I beseech you, that ye *abound* more and more." He wanted to see them grow. He wanted them to be and to do better every day. They were not to stop, but go on and abound in all the things that make up the Christian life.

It seems that there is a message here for every member of every church in our time. Many are doing well. Like Paul, we gladly say so. "Even as ye *do* walk." But, with him, we also would say, "We beseech and exhort—that ye abound more and more." There may be some justifiable criticism of the church and Christians to-day. We shall, however, leave the criticism to others (and there are many ready for the task). Ours is the pleasanter duty of saying that the virtues and graces of Christ-likeness are indeed largely and beautifully manifest even now in our churches. It is unfair and dishonest to talk otherwise. The membership of our churches, on the whole, are walking according to the instruction they receive from the Word. But at the same time there is room for improvement. It is possible to "abound" where now only a meagre measure of attainment has been reached. Sadly, the idea of some seems to be to have *simply enough* of Christianity to save them. They do not appear to realize that these graces of the Christian life are the best qualities of a noble character, the highest and richest attainments of a true manhood, and that the more we have of them the fuller and

sweeter and happier the life will be. They do not, therefore, seek and strive to "abound" in them as they should. Perhaps none of us are as enthusiastic as we might be about becoming the best Christians possible. A searching inquiry for the purpose of ascertaining whether we are really any better than we were a year ago would be a timely thing, and it might perhaps prove at the same time a very profitable thing. Is our faith any stronger? Is our hope any brighter? Do our hearts abound in love any more? Has there been any growth in grace? Have we approached any nearer the ideal of a full, joyous, complete life? We ought to be heartily in earnest about these things. If they are good—and they are—then we ought to "abound" in them "more and more," as Paul says.

God abounds in all his gifts to us. His compassion is infinite; his mercy and love are great beyond our comprehension; his offers of salvation include all; his patience and long suffering are almost without limit; there is nothing at all half-way about him and his work for our salvation. Where sin abounded, now grace so much more abounds. There is plenteous grace to cover all our sins. Nothing can separate us from the love of God. He gives, not as the world gives, but abundantly. Our joy he wants to be full. All his provision for us is of the abundant kind. How fitting is it, therefore, that we should "abound" in all those things that mark the Christian life and our relations to him.

Shall we note just a few of these things? Paul says, "Ye have received of me how ye ought to walk and to please God." Then he adds, ye do walk that way already; just keep on and abound "more and more." "Abound" in the Christian walk. And that includes everything that belongs to the Christian life. "Walk worthy of your vocation." Certain things are becoming and others are not for the Christian. In all the becoming things we are to "abound." In all the things that make the Christian life different in any way from the general worldly life. In kindness, in helpfulness, in charity, in patience, in self-control, in forbearance, in forgiveness, in liberality, in big-heartedness, in cheerfulness, in contentment, in purity of life, in cleanness of speech, in love and service for God and others—yes, in everything that is beautiful and good and noble—we are to "abound more and more" each year.

A little further on in the chapter Paul says again: "But concerning love of the brethren . . . ye do it . . . but we beseech you to abound more and more." What a happy thought! "Abounding" in love to the brethren is the loving spirit just bubbling over, working at high pressure all the time. How really splendid it would be if this were true of all Christians! It is what is needed, too. We Christians ought to "abound" in love toward one another. What a shameful commentary on the Christian life it is when brethren and sisters do not love one another; when jealousies and spite and hatred are manifest!

In another place Paul writes: "Now the God of hope fill you with all joy and peace . . . that ye abound in hope." Three things more to "abound" in. "Filled with" means to abound. We are, therefore, to abound in joy, peace, hope. I do not think we begin to realize the joy we ought as Christians. We have some joy, but does joy really "abound" in our hearts. Are we "filled with" joy. Our Christianity is calculated to make us the most joyous creatures possible. If we understood it aright, if we, by a perfect faith, accepted all its promises and appropriated all its blessings, we should at once become the happiest and most joyful people in the world. Are we "abounding" in joy? If not, then we are not rightly representing the religion of Christ. He prayed for the disciples "that my joy might remain in you and that your joy might be full." It is our privilege to be joyful. We should be and "abound."

And the same is true of peace. Joy and peace go together. Where one abounds the other will.

Hope, too, should "abound." Do we have hope in our breasts? Do we "abound" in hope? These are too different questions. How sad and discouraged we sometimes become! It is a calamity when hope has gone from the heart. Without hope we are lost. It is the Christian's privilege to be hopeful always. And how delightful to see one always looking on the bright side, seeing success ahead, full of hope. Also, what is more beautiful than a heart full of hope about the future life when the present life is ebbing away and the time of departure is at hand. We Christians ought to be hopeful all the time, about our own life and affairs here, about the church and its work, about the hereafter and the church triumphant. If we were, brightness and enthusiasm would mark every day of our lives.

Peter agrees with Paul in this matter of "abounding." He writes: "Add to your faith, virtue; to your virtue, knowledge; to your knowledge, self-control; to your self-control, patience; to your patience, godliness; to your godliness, brotherly kindness; and to your brotherly kindness, love;" and then he says, "for if these things be in you and *abound*, they make you," etc.

And after all, isn't it true that it is only the lives that "abound" in something that really amount to anything in the world or in the church? This half-way business in anything is going to result in failure every time. We must be whole-hearted, enthusiastic, if we are to succeed.

We must not forget this one thing yet. Paul didn't. He says, "See that ye *abound* in this grace also." What is it? It is the grace of giving. And what would abounding in that imply? It would imply generosity, liberality, the free and cheerful use of our money for all kinds of benevolence and beneficence. Yes, we are to "abound" in giving just the same as we are to abound in love, joy, hope, etc. Let us get hold of this idea of abounding. We are to "abound"—"abound," mark you—in all the graces of the Christian life. And may the God of all fulness help us to "abound more and more."

Bloomsburg, Pa.

NEW LIGHT ON LUTHER.

III.

The biographies of Luther tell us little of his intellectual and spiritual growth during those pregnant years from 20 to 35 when men's characters are formed. Judging from the stories of his life, he was like Minerva who sprang full-armed from out of the brain of Jove. They tell us nothing of the slow steps and patient labor through which ordinary men attain the heights. This was owing to the dearth of material. After the Leipzig disputation, 1519, when Luther, at the age of 36, became the central figure of his time, there was no lack of descriptive documents. The wealth of material is so great that only experts can handle it. Both enemies and friends kept him under closest observation. His enemies counted every glass of wine and every mug of beer that he drank. His friends and followers, students and admirers, took down every word he said, noted when he had a headache, and when the flies bothered him. They took down his table talk, picked up every bit of paper on which he had written, and noted carefully every word that he said not only in his sermons and addresses, but also in the freedom and unreserve of ordinary

conversation. All this would have been of little account if he had been as dignified and reticent as Calvin. But he was an outspoken man, and his life was an open book. He was as full of humor and fun on the one hand as on the other hand he was permeated with the questions of the soul and of eternity.

But of Luther's life prior to 1519 the historians have hitherto had but little material. For the eight years from 1505 to 1513 they had three letters of no special value, a receipt and a few marginal notes that had been accidentally preserved. The six subsequent years were also full of gaps. But the generation in which we are living has not only given us the code of Hammurabi, but has also thrown a flood of light on the life of a man whose career, from whatever viewpoint it may be considered, is of surpassing interest. In fact, the very years which were years of famine have turned out to be most productive for the investigator.

Notes of lectures taken by students, old books, the margins of which had been closely covered with notes by Luther, sermons from his younger days, the sketch of a sermon for Pentecost 1514, the notes for his first lecture on the Psalms, likewise the manuscript of his complete lectures on the Psalms, most carefully prepared by himself, and other similar finds. Two of the most remarkable discoveries were made in the year 1900. The first was in the Vatican library, where they found a copy of Luther's lecture on the Epistle to the Romans, date of 1515 to 1516, and a student's transcript of the lecture on Hebrews. Scarcely had the world of scholars quieted down after this discovery when, to the great amazement and confusion of the custodians, Luther's own manuscript of the lecture on Romans was found, carefully preserved in the showcases of the Berlin Library, where it had long reposed unknown to the learned librarians.

Such incidents lead to the hope that similar discoveries may be made in the future. In the meantime we cannot be too grateful for what has already been found and for the light that it throws on an obscure period of Luther's life. We are able to follow him in his studies, to watch him in the preparation of his lectures. We get a clear idea of Professor Luther, of his thoroughness, his industry, his accuracy and his independence of judgment. We see him mastering the language, and gradually departing from the stilted forms of the scholastics and expressing himself in intelligible language of the day.

When the New Testament of Erasmus appeared he carefully follows him in the original Greek. But he does more than translate, he interprets, he seeks to find the very soul of Paul. His lecture on Romans is a phenomenon in the history of exegesis. He illustrates his subject by means of incidents from the times, or with captivating figures of speech, with fables or with German proverbs.

About this time he begins to deviate from tradition, and in the realm of higher criticism he made some masterly guesses. Now and then he criticizes the conditions of the church, but for the most part in the earlier years purely scholarly work takes precedence. About the time of his lecture on Romans we begin to see that he had an eye to events that were taking place outside of the walls of the convent. With increasing energy and indignation he points to the evils in the life of the church and of society.

GERMANICUS.

New York.

—You need God in the very things that seem to separate you from him. You must seek him in the places where the misery of life seems to be that he is not. You must question the stoniest path for streams of water.—Phillips Brooks.

STEAMING EASTWARD ON THE MEDITERRANEAN.

BY W. W. DAVIS.

"Love the sea? I dote upon it—
From the beach." —Douglas Jerrold.

I am surprised at the number of elderly people who had the courage to leave home in mid-winter to brave the hardships of a long cruise. But here they are, the bald-headed man, matrons with silvery locks, apparently as happy as in their own parlors. They sit a great deal, sleep during the day, and when the party goes ashore have not the strength to walk, but must be taken everywhere in a carriage. In fact, several people are sick, and one day the ship's doctor is reported to have made thirty calls at state-rooms.

"Everything comes to him who waits," said George Eliot. The "Arabic" cast anchor early on Friday morning, and as I rushed on deck there, before my eager eyes, rose the enormous rock with its 1,400 feet of solid limestone. Is it possible, old Gibraltar, after fifty years of dreaming? Two thousand years of struggle from Phoenician and Roman to Moor and Spaniard. Now for two hundred years in the hands of the English. As we were here for two days we had time to explore the precipice. All around the base of the huge cliff, houses, stores, and depots of naval supplies. A town of 25,000 people, including 5,000 soldiers and sailors, whose ruddy faces are common on the streets. Half way up the crag stands a Moorish castle dating from 700 A. D. The whole rock is honeycombed with concealed batteries whose combined fire could soon sink a navy. Adieu, old Gibraltar, thou worldly Rock of Ages!

A quiet Sunday after leaving Gibraltar. A smooth sail on the blue Mediterranean. Service at 10:30 in the main saloon, with preaching by an Episcopal minister. A sermon of only sixteen minutes, which gave general satisfaction. People will patiently sit two hours at the circus or three at grand opera, but if the poor preacher exceeds thirty minutes let him look out! Hearty singing in Sankey's hymn-book. Yes, Sunday, we are glad to say, is kept with something of the home respect. The best clothes are drawn from the trunks, the card-tables are deserted, and groups sit on deck in quiet conversation.

Our orchestra is an inspiration. It enlivens our dinners, and as we steam from harbors plays such national airs as the "Marseillaise," "God Save the King," "Dixie," "Star-Spangled Banner." These patriotic strains on the distant sea stir the heart to a nobler love for the land of his birth.

"There is a land of every land the pride,
Beloved by heaven o'er all the world beside."

Although not necessary, some knowledge of foreign languages is a great satisfaction in travel. To hear Portuguese in the Azores, Spanish in Seville, French at Algiers, Arabic in the Far East, and not understand a word is very annoying. You sigh with Charles Wesley:

"O, for a thousand tongues to sing!"

You begin to think some of your time at school was wasted on useless branches.

Our landing at the various ports is a novel experience. Steamers cannot touch the piers on account of shallow water, but must anchor a half mile from shore. Tenders or small ferry-boats then come out, long steps are let down the sides of the big steamer, and passengers clamber down, carefully assisted by the crew. Every care is taken to prevent accident.

On Monday morning Algiers, with its gray houses rising in tiers up the hills, white villas nestled among the trees, greeted our eyes. The French have held it since 1830, and made it a flourishing city. Almond

and peach in bloom. Plenty of Arabs in their flowing robes. As usual, we were taken ashore in tender, and spent the day. The "Arabic" steamed away at 4 p. m. All Tuesday the African shore was in view, and at seven on Wednesday morning the fog-horn blew a blast in honor of St. Paul as we passed near the bay where he was wrecked. Valletta, the chief city of Malta, is England's main naval station in the Mediterranean, and has tremendous forts on all sides. Here, too, are the gray walls of the gallant Knights of St. John, who loved the spot, and fought like tigers against every attack. Another day on shore. The most intensely interesting building in Valletta is the venerable St. John's church, where are buried beneath the pavement the bones of many a valiant hero. Rich decorations in sculpture and gold.

"Break, break, break,
On thy cold gray stones, O sea,
And I would that my tongue could utter
The thoughts that arise in me!"

All Thursday on classic waters, in the track of St. Paul or the ancient Greek voyagers. A balmy breeze, a genial sun, the gentlest swell of ocean. To-morrow, just think of it, we are promised that place of all places to the scholar, Athens and the Parthenon!

On Board Ship, Feb. 23, 1911.

"EARTH RECEDES: HEAVEN OPENS BEFORE ME."

BY W. C. SEIDEL, D. D.

The dying declaration of the immortal D. I. Moody receives a new meaning to us as our esteemed bosom-companions, co-laborers and associates leave us, one by one. Earth and its interests become less attractive, and heaven and its associations and prospects draw us nearer and become dearer. In the death of Drs. Ort, Harpster and Freas recently the Church has not only lost three *master builders*, but their families and personal friends have lost the companionship of those who were dear to them as life—lost counsellors and friends which cannot be replaced—only heaven can restore the treasure.

While all three were dear to me because of earlier association, Dr. Harpster was to me a veritable inspiration. We were not only chums at the Seminary at Gettysburg, but had been comrades-in-arms for the defence of the country. But I write to speak especially of the characteristic sincerity of purpose, unswerving devotion to duty, and his supreme zeal in the Master's service throughout his life.

I shall never forget the intense pathos of the night in which he finally decided to offer his service to the Foreign Mission Board. Dr. Unangst had delivered a stirring address at the College church at Gettysburg to the students. At the close he made a pathetic appeal for young men to accompany him on his return to India, because his work had become simply overwhelming and he must have help: "Don't stop so much to pray for 'open doors' or the conversion of the heathen. What we need more than all is men—self-sacrificing men, who are willing to go to them, teach them and preach to them of the Christ who alone can save." Harpster, as in fact some of the rest of us, came home to our rooms dejected, sorrowful, and yet enthused. About the first thing he said was: "Chum, I am in trouble. That address and appeal has unmanned me, or, maybe, simply awakened me. I don't know what to do. Those ignorant, helpless heathen haunt me. That appeal of the doctor holds me fast." After narrating to me his earlier views and plans for foreign mission work, his age as a hindrance to learn the language, he said: "Chum, you pray for me!" I did so. Then he prayed. At the close of a most childlike submission to the divine will, and an earnest appeal for guidance, lest he might err, he said: "Chum, I can't see my way clear; pray the dear Lord to show me his will and make me willing to do his will." We had another season of prayer. He followed me in another earnest, anxious prayer. When we arose he said: "I have the answer! I am going to offer myself to the Board, and if they accept me, I am going."

It was now after midnight. We retired, both serious, and yet happy in the Lord. The next morning he said: "I am going to see Dr. Unangst and have a fuller talk with him and see what he thinks of my going." The interview proved a happy one, and confirmed Harpster in his decision and purpose. Dr. Wolf is right in saying, "From that time on Harpster was a changed man." He thought, talked of, prayed, planned and lived for India. I may justly say, he lived in India. His great zeal was to learn to know more of the people, country, and character of the work. Time and again he said: "Chum, you can't go, but you can hold the ropes while I go. You work here, while I go to work there. Both the home missionary and foreign missionary must work together. It's all the Lord's work after all. It's the same army, only we work in different divisions and departments."

The Board accepted him. He made some special preparations at Baltimore, and strove to get a little insight into simple medicines and their uses; in fact, he laid hold of anything which he thought might the better qualify him for his chosen life-work. He then already conceived of the great advantage a little knowledge of medicine would be to him among those people who were only a little less diseased physically than they were morally.

To Dr. Harpster belongs the credit largely for the development of a "native ministry." Time and again, during his preparations, we talked over the necessity, and the larger efficiency, of the native convert to preach the gospel to his own people. During those talks he would break out and say: "I am going over there to learn their language, life, and religion, if it kills me. And then I am going to urge the training of those men and women to enable them to preach to and teach their own people. They can do the work better than we, because they have the language, and they understand the religious needs of their own people. Besides, every true convert who lives right, and brings the great truths of Christianity to his own people, is a tremendous divine appeal to them, and has more power with the people than a foreigner can possibly have. We must raise up a local native ministry and stop the sacrifice of the lives of foreigners among that people."

That is a summary of his plan and zeal for native teachers and pastors. Those who became acquainted with his work and zeal in the foreign field will see in these few suggestions and historic statements the elements which dominated all his after work at home and abroad. No man can estimate the amount of work done by him or his specific influence on Foreign Mission work, either in our field or others. Doctor Thober, the great Methodist missionary in India, told me several years ago what they were doing in that line, and commented on the efficiency of the native workers in the Lutheran missions. He said the future of Foreign Mission work rests with the well-trained native ministry.

Dr. Harpster's intrinsic worth to the church and the world will likely not be learned in this life, except in a small measure; but it was that same dominating zeal which finally took him from us, prematurely—humanly judging. His burning zeal and self-forgetfulness caused him to use up his reserve force, so that he became an easy prey to the grippe, which finally cut him down.

My personal loss is the greater, because he had planned a visit with us for himself and wife during February. In his last letter he says: "I look forward with great pleasure to seeing you and dear Mrs. Seidel. We certainly will have much to talk about. Much water has run under the bridges since we saw each other. God has separated our lines of travel and work widely. I am glad they will converge, at least, once more. But it will go hard with me if I don't get there." Now, the seeming converging lines have separated once more, only to meet at the final home, no more to sever.

The Lord be praised for his life-work—his unbounded zeal for souls and his generous nature, so impressively exemplifying the character of his Master whom he loved and served.

Sterling, Ills.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

General Literature Committee Notes.

Lesson Study for April—The Women Behind the Work.

Text-book: "Western Women in Eastern Lands."

PRAYER TOPICS—(*a*) For all missionaries in training. (*b*) For our own missionary home-workers, Zenana workers, educators and physicians in Guntur, India, and for our workers in Africa. (*c*) For the General Convention of the Woman's Home and Foreign Missionary Society to meet in Louisville, Ky.

No missionary biography would be complete without the mention of Mrs. Doremus, who, though she was never on a foreign field, was certainly a missionary in the broad sense of the term, for she devoted her entire life to the cause of missions, giving her time, her thought, her wealth, and her influence to the spread of the gospel. She had money, beauty, accomplishments, and a high social position, and all these talents she used for the Master. In 1861 she was made president of the first Woman's Foreign Missionary Society, and the organization steadily increased in power under her leadership. She took an equally prominent part in philanthropic affairs, and was instrumental in making possible the first woman's hospital in the world. Her interest in foreign missions never lessened her interest in local charities, for she was one of those rare women who could see with an equally clear vision the needs both at home and abroad. In her home life she was perhaps at her best, for she was a devoted mother, a charming hostess and a loyal friend. The missionary societies of the entire world do well to bless her memory, for her life was so completely rounded as to make her a noble example for all Christian women.

As we recall the lives of some of our missionaries it is a good chance for us to remind ourselves of the fact that while money-raising and enthusiasm over the cause of missions are two important factors of the work, an equally important one is the personality of the missionary who represents us on the field. The churches in America have been particularly fortunate in their missionaries, especially in those who had the hard task of pioneer work.

Among the pioneer missionaries, Isabella Thoburn stands preëminent. She was teaching school in Ohio when her brother, Bishop Thoburn, of India, became so deeply interested in the education of girls in that country that he sent for his sister to join him. There she met with many obstacles and much opposition, but these she failed to heed at all and went calmly on and opened a school in Lachnow. The story of that school is an intensely interesting one. It started with seven little girls, and later became a woman's college! Miss Thoburn was able to secure a fine location for her school—the home of a rich Moslem, so beautiful it was called the "Ruby Garden"—and here she toiled and gave her life for the girls of India.

Charlotte Tucker, "a Lady of England," had, even as a child, a most remarkable personality and splendid literary gifts. She had a sparkling mind that made her a great favorite among all people; but with all her social popularity she always secretly cherished a desire to go to India as a missionary. At the age of fifty-four, when many of her dear ones had passed away, and the remaining members of her family had become scattered, she found herself free to accomplish her desire. Since she was a young woman, not a year had passed in which she had not published a book, nor did she drop her literary work after she landed in India. There had always seemed to be a peculiar, imaginative strain in her, and this gift she now used, by writing in Hindustan fables, allegories and meditations on the parables of Christ, written with an understanding of the Oriental mind that a Westerner rarely acquires. After eighteen years of faithful service she died, and in the Christian village of Uankabad a stone marks the memory of "A Lady of England" who became "A Lady of India."

Clara Swain was the first medical missionary to go to the foreign field, where she was sent in 1869. She at once established, at Bareilly, in India, a dispensary, and formed a medical class of seventeen native girls. After three years they were examined by a board of English physicians and thirteen were certified to practice. Dr. Swain acquired a large practice among native ladies, and was called in frequently by some of the wealthiest families. She had dreams of a hospital, but little hopes of realizing them; but suddenly a miraculous thing happened. A Mohammedan prince deeded to the mission forty-two acres of land and an immense house to be used as a hospital. And still more wonderful—the Nawab of Rampore, who owned the adjoining land, gave that; and thus was the site acquired for the first woman's hospital in India. Dr. Swain labored for many years in her adopted land, but in 1896 retired from active service and returned to Castille, N. Y., where she still makes her home.

The story of Eleanor Chestnut, missionary martyr, may be told briefly, for the influence of her life has not ended. Her early life was one of poverty but of great courage. She worked her way through college and the medical school, then took a course in nursing, and finally entered the Moody Bible Institute in Chicago. After this splendid preparation she was sent to China by the Presbyterian Board in 1893. For a while she did heroic work at a small hospital in Lienchow. She escaped during the Boxer trouble, and in 1902 returned home for graduate study and to raise money. The following year she returned to Lienchow, but very soon the mission was attacked by a mob and two of the missionaries murdered immediately. The mob then brought Dr. Chestnut down to the temple steps to await her death. While she sat there, unafraid, she dressed the wound of a little boy whom she noticed in the crowd. The people then threw her in the river, and after stabbing her body, brought it ashore, and thus Eleanor Chestnut laid down her life for Christ.

A volume might be devoted to that class of women whose work we do not always appreciate—the wives of missionaries. Their contribution to the work is great, not only in actual labor, but in dozens of more indirect ways. Above all, they show the art of home-making to a people to whom "home" means only a house; they set the example of a Christian home where husband and wife are partners, where girl babies are as welcome as boys, where sickness and death are faced calmly, and where all the trivial and discouraging details of daily life are met with a spirit that radiates happiness—this is the contribution of the missionary's wife to the great work. N. S. W.

THE CHILDREN'S

Church Extension Day,

EASTER, APRIL 16, 1911.

Every Sunday School in the General Synod to take up an offering on this day for

CHURCH EXTENSION.

WHAT IS YOUR ATTITUDE TO CHRIST?

A Lenten Meditation.

BY REV. C. W. HEATHCOTE.

The age of superstition has passed, though there are some who continue to think falsely upon certain things of life and are governed entirely by their impulses rather than their intellect.

The true Christian is not imbued with superstition. He realizes that in Jesus Christ there are those influences which drive away the darkness of the world. Jesus is the true light, and every one may see and understand the motive of his mission.

Christ sought to show men the way unto the higher life. He revealed love, mercy, helpfulness and guidance to the world. This makes the question, What is your attitude to Christ? entirely personal. In other words, from what viewpoint do we look upon Christ?

There are some who say that he was a great teacher, but that he was not divine. Christ is the greatest teacher the world has ever known or will know until he comes again to judge the world. He instructed men in the mysterious things of life and removed the darkness from the mind. He showed them the necessity of living a noble life. He gave to the world the most beautiful system as well as the most uplifting code of morals.

We must accept his divinity as a teacher in order that we may realize his power to lead and teach men. If we assume the opposite attitude we realize that Christ's utterances are no higher than the teachings of Socrates, Buddha or Confucius.

His teachings prove his divinity. Christ spoke with authority, and whenever any one questioned his position he showed them the truthfulness of his mission. Thus, if we accept Christ as the great teacher and believe in his divinity the responsive chord in our life has been found and our attitude to Christ is the proper one.

We should look upon Christ as *the* divine Leader. We must beware of men who are seeking to have followings in the name of Jesus Christ and who will cause us to assume a false attitude to Christ. Such efforts have caused the world sorrow, pain, loss of life and sacrifice which resulted in failure. The Crusades accomplished some good, but on the whole it was a movement of misdirected energy and made a sacrifice of earnest-minded men unnecessarily. It made men assume a wrong attitude to Jesus Christ. The Lord wants us to follow him, and we should be willing to live a life of self-sacrifice and self-denial for him; but he does not want us to throw our lives away in a useless effort. In following the Christ as our leader we are to let him guide us for service where he wants us to go. If our attitude toward him is governed by trust and confidence we will be able to strike blows against the forces of evil for him which will count.

Let us think, then, what shall be our attitude to Christ. If we desire to come to a definite conclusion immediately and we should do so, let us realize that Christ is our divine Teacher and Leader through whom we may form the lasting conviction that he is our Redeemer and Savior. What, then, will be your attitude to Christ?

Chambersburg, Pa.

RELIGION LIVED IN LOVING SERVICE.

BY REV. L. M. ZIMMERMAN, D. D.

The truly converted person does more than make a mere profession of faith, important as that may be. The demands of the times are for manifestations of religion rather than for mere creeds, be they important as they may. And when there is true conversion, there will follow fruits as evidences of saving faith, and those fruits are deeds of loving service. First faith in the supernatural, then sympathy for humanity in a life of true service.

We need to be careful lest we fall into the spirit of St. Peter, who, on one occasion, boasted of his loyalty to his Lord, saying, "Though all others forsake thee, yet will I not," and yet it was but a short time after when even in the presence of a little girl he denied his Lord. This open denial of the Lord by many of his professed followers causes the world to lose respect for the church in not a few instances. The world judges the church by the conduct of the followers of the church, and unless those followers be true to their professions, living lives worthy of imitation, bettering the world, and blessing those with whom they come in contact—unless, I say, Christians measure up to just requirements—the world will have no respect for the church. The world does respect the name of him that is above every name; the world does admire the teachings of the Lord, and loves those who live the precious teachings, but has no respect for those who make a mere sham of the religious life.

What is of prime importance, therefore, is Christian service, which is one of the first things in the world. With the increased foreign population in our country, there is greater need than ever before for activity on the part of the church if we would save America for God and his glory. Our great cities need to be wide awake to conditions within them, for unless God's people are faithful to their trust in Christianizing those who know not God, then the very foes of Christianity will heathenize America. There was a time when conditions were different. Now there are imperative demands for activity, for service, that the holy leaven of true and undefiled religion may permeate this land of ours, and prove a blessing to our entire country.

The Lord has laid upon the church the responsibility of doing his work. What if the church fail him? What if the church neglect her duty? What other means is there? What excuse will the careless follower of God be able to offer for neglect of duty? Are you a professed follower of God? Then prove it by your life of loving service. Let your deeds, your good works, your whole life prove you are one of God's followers.

Baltimore, Md.

—Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—Spurgeon.

DEDICATION OF ZION LUTHERAN CHURCH.

Belen, New Mexico.

Sunday, February 12th, was a day long to be remembered by this congregation, Rev. John H. Utesch, pastor, for it marked the time when they celebrated the completion of their beautiful new church home.

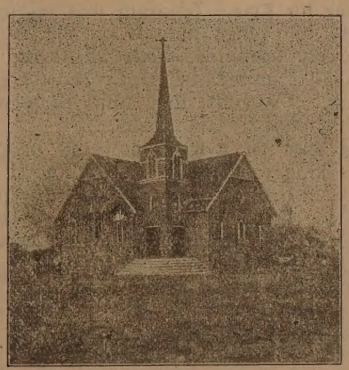
The feast of good things for the day began with the farewell services at the old church, after which they marched in a body to the new church, all singing "Come ye that love the Lord." Before entering the church the usual service was held outside, when the pastor unlocked the door and all entered for the service of dedication proper.

Rev. Shimer, of the local Methodist Episcopal church, read the Scripture lesson, and Rev. Oberholtzer, of Albuquerque, offered the dedicatory prayer. Dr. H. L. Yarger then preached the dedicatory sermon, followed by a brief address of congratulation by Rev. Oberholtzer. At the evening hour Rev. Oberholtzer preached a sermon, and Dr. Yarger made an address of commendation, speaking words of deserved praise to this people who had wrought so well for the cause of Christ and our church.

Dr. Yarger remained for a week, holding services each night, which were well attended and resulted in much good to the community.

The following account, written by the pastor, appeared in the local paper:

The new Lutheran church of Belen is a beautiful little building, of which the community, as well as the congregation, may well be proud. The building was well planned and was erected on a well-located corner lot 75x140 feet, valued at $750, donated by Mr. John Becker, Sr. The building is constructed of brick and pebbledash, measures 50x42 feet, including the auditorium 50x30 feet, with its large altar and pulpit and choir platform, also a vestry and extra choir room; besides a lecture room 30x12, which is separated from the auditorium by sliding doors. The entrance to both the auditorium and the lecture-room is through the tower, which is 45 feet high. A nice new bell was secured for the tower. A large hot-air furnace



ZION LUTHERAN CHURCH.

was installed in the basement, and a gasoline light plant lights the whole building at night. Besides, the church is wired for electric light.

Seventeen pews were installed in the auditorium, with a seating capacity of 102, leaving plenty of room for extra pews and chairs, and these, with the chairs in the lecture-room, will seat about 200.

The specially designed art and memorial windows are very beautiful, especially on account of harmonizing throughout. Special mention deserves to be made of the front window with the design "Jesus, the Good Shepherd," and the round window above the altar, design "Jesus Blessing Little Children." Another special feature is the window donated by the missionary society with the missionary emblem, which is the first of its kind in the history of that society in the United States. The total cost of these windows is $850. These windows, together with the dark finish of the woodwork and the tinted wall and ceiling, with the beautifully constructed beams, give the inside of the building a very beautiful appearance indeed.

The total cost of the building is $7,750, including the cost of the lots. The payment of this sum was

REV. JOHN H. UTESCH.

provided for two weeks before the day of dedication. All but $1,500 was raised by subscription, and the balance of $1,500 was provided for by a loan without a mortgage on the property, so that all settlements could be made before the day of dedication, and no subscriptions or donations were solicited on that day. However, without the generosity of John Becker, Sr., such a church could not have been built in Belen. Thus the new Lutheran church, with a resident membership of only 40, has completed a task which will rarely be excelled anywhere. W. S. O.

A QUERY.

Will some one of the many readers of the LUTHERAN OBSERVER tell us why we use the title "St. Mark's," "St. Paul's," etc., in the naming of our Lutheran churches? This has always been the practice of the Roman Church, but they believe in a patron saint; we do not. Why, then, write it as in the possessive case? We dedicate our churches to the Triune God. Why, then, inscribe "St. Paul's Ev. Lutheran church" as though he is our patron saint? Why not rather write "St. Paul Ev. Lutheran church"? Let us avoid the appearance of evil.

J. J. KERR.

Newville, Pa.

—"How many loaves have you?" It is the Lord's first question; and the hands of those who really want his help search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor resolution; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves, and a few little fishes—but it is enough. His blessing falls upon them, and they come back to the souls which gave them up to him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Second Quarter: Lesson II. April 9, 1911.

Elisha's Heavenly Defenders. 2 Kings vi. 8–23.

Golden Text.—"For he shall give his angels charge over thee to keep thee in all thy ways" Ps. xci. 11.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The lesson records another beneficent incident in Elisha's life, now drawing to its close. It occurred soon after the healing of Naaman. Benhadad II is still king of Syria, and Jehoram king of Israel. They were troublesome neighbors because they did not fear God. They were almost constantly at war. In this case the former was making a raid into the kingdom of Israel, and got as far as Dothan, a small town on a hill ten or twelve miles north of Samaria. It was in that vicinity that Joseph was cast into the pit long before. The name of the village still remains.

I. Warning the King (vs. 8–19)

A Dangerous Place.—The Syrian king once planned an expedition, whose object seems to have been to seize the person of the king of Israel. In spite of the greatest secrecy and celerity of movement, every effort failed. Jehoram seemed ever on the alert. The man of God had posted the king, saying, "Beware that thou pass not such a place." Satan is another Benhadad, lying in ambush for unwary souls, setting his snares in such dangerous places as the saloon, the concert hall, the theater. Evil companions, bad books, secret sins, indifference to religion, are the bands he sends out to take us captive. O beware! Heed the counsels of the men of God.

A Troubled King.—Benhadad was sorely vexed at the frustration of his plans. After repeated efforts, he concluded that there must be a traitor in camp. He was mistaken. The Unseen Hand was moving against him. His calculations failed because he ignored the all-important element of Divine Providence. To live without God is the sure way to get into trouble. The Pharaohs, Nebuchadnezzar and the Cæsars, mightiest of monarchs, dashed themselves to pieces against the purposes of God. How much trouble we would save ourselves by consulting God!

II Surrounded by an Army (vs. 11–15).

Suspected.—The healing of Naaman made no impression on his royal master. He acts as though he knew not that there was a prophet in Samaria; but one of the servants knew. In many a house there is more piety in the kitchen than in the parlor. When the king is told that Elisha is the source of his troubles, he immediately determines to "send and fetch him." Perhaps he would have hesitated had he known how Ahab once sent several companies of fifty to fetch Elijah. Benhadad was fighting against God. Sagacious Lincoln once remarked that he always tried to find out on which side God was, and then take that side.

Surrounded.—Elisha lived at this time at Dothan, a town about a dozen miles from Samaria. Thither Benhadad sent his forces. They came upon the place in the dead of night, unheralded and unexpected. When Elisha's servant went forth early in the morning, he was dismayed to find the city compassed about with a host, having horses and chariots. Every avenue of escape was cut off. Here is a picture of the church hemmed in by evil. How often have the billows gone over her, but she has ever emerged triumphantly.

III. Protected by the Lord (vs. 16–18).

The Servant's Alarm.—"What shall we do?" cries the servant of his master, who had peacefully slumbered while the enemy was marshaling his hosts, just as our Master slept on the boat while the storm was raging. "Fear not," says Elisha. How often in hours of peril have these sweet words given comfort to the saints. "They that be with us are more than they that be with them." "God and one man are a majority." "If God be for us, who can be against us?" asks Paul. "Though an host should encamp against me, my heart shall not fear," says David.

The Wonderful Vision.—The eyes of the young man were holden so that he saw not what Elisha saw. Faith sees more than the eye. Elisha's prayer for the young man is suggestive. Would God that the eyes of all young men might be opened to behold the folly of sin and the beauty of holiness! What a sight flashed on the quickened vision of the young man! "The mountain was full of horses and chariots of fire around about Elisha." No Syrian host could press through that cordon of fire. The presence of that angelic guard is the secret of Elisha's confidence. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

The Blinded Host.—The enemy was practically in the power of the prophet. Should he smite them with the sword, as Elijah had smitten the false prophets on Mt. Carmel? Nay. He was of another spirit. The iron age was to be transformed into love, and he was to illustrate the temper of the gospel. To do this Elisha prayed that the host might be smitten with blindness, with a delusion, so that it might not know where they were. "And he smote them with blindness according to the word of Elisha."

IV. Refreshing His Foes (vs. 20–23).

Leading Them Captive.—That was a singular procession with the benevolent Elisha in the lead, followed by an armed and orderly host, quietly following him into a trap! He led them to the capital, Samaria, as a shepherd would his sheep. They knew not where they were until their eyes were opened in answer to the prayers of Elisha. To their consternation they were in the presence and power of a hostile king.

Restraining His King.—Jehoram was rejoiced at the opportunity to avenge himself on the Syrians. He could scarcely keep his hands off them. "Shall I smite? Shall I smite?" he cried. But the prophet reproved him. "Wouldst thou smite those whom thou hast taken captive?" said Elisha.

Returning Good for Evil.—The good prophet commands his king to give the captives food and drink and liberty, instead of death. "And he prepared great provision for them." The kindness of the prophet begot kindness in the king. The host was refreshed and sent home with coals of fire on their heads. It was not only noble and heroic to do this, but it was a stroke of policy; for the bands of Syria came no more unto the land of Israel.

Practical Reflections.

The Lord warns us against our foes.
He is round about his people.
The eye of faith can see the chariots.
Faith conquers fear.
Kindness disarms and wins an enemy.

Gettysburg, Pa.

Bible Readings.

M., Apr. 3. Law *versus* lawlessness. Rom. xiii. 1-6.
T., Apr. 4. Putting off evil. Rom. xiii. 12-14.
W., Apr. 5. Power of the vote. Ezra vii. 25-27.
T., Apr. 6. Boycott the trade. Rom. xiv. 19-23.
F., Apr. 7. A black city. Ezek. xxii. 27-31.
S., Apr. 8. The city cleansed. Zech. xiv. 20, 21.
Sun., Apr. 9. Topic—Painting the States White. Ps. xiv. 1-7. (Temperance meeting.)

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for April 9, 1911. Painting the States White. Ps. xiv. 1–7. (Temperance Meeting.)

BY REV. J. B. GUINEY.

I. Intemperance is an evil, and we are commanded to drive out evil and evil-doers. Numb. xxxiii. 55; Ps. cxix. 115; Prov. xxii. 5, 10, 24, 25; Prov. xxiii. 6, 20.

II. By removing evil temptations from our states will make them white. 1 Pet. v. 8, 9; Prov. iv. 5, 6, 14, 15; 2 Thess. iii. 3; Deut. vii. 25.

III. The only way to make a state white is for every one to put off the old man and put on the new man. Eph. iv. 22-24; Col. iii. 5-10; 1 Pet. ii. 1-2.

IV. If it were not for drunkenness our states and cities would prosper and we would put good men in office who would enforce the law. Prov. xxiii. 20, 29-31; Prov. xxxi. 4, 5; Isa. xxviii. 1, 3, 7.

V. The difference between a black city and a cleansed city. Ezek. xxii. 27-31; Zech. xiv. 20, 21.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, April 9. Topic—Painting the States White. Ps. xiv. 1–7. (Temperance Meeting)

BY REV. P. A. HEILMAN.

There is a great contrast between the map of the United States for 1893 and 1910 on the liquor question. In 1893 more than three-fourths of the country could be painted black—under the domination of the liquor traffic. In 1910 less than one-fourth. Then there were three and one-half states under prohibition; now there are nine. Then there were twenty-five states under license, and only twelve giving local option; now there are only five states with no local option and thirty giving local option, whole or in part, besides the nine prohibition states. All of the Southern states have become either prohibition or local option.

The saloon vs. the Church. They are directly opposed to each other—the one trying to destroy men, the other trying to save them—and since there are more than five times as many saloons as churches, and they are operating six days in the week, and until midnight, and many on the seventh, of course they have the advantage. And yet the church is winning in the battle. If all the churches would unite against the saloon it would be banished in a year. The church is largely to blame for the continuance of the saloon. What is your society doing to work up a temperance sentiment in your church

The folly of drinking. It is waste, and only waste. It robs one of strength to resist evil; lessens one's chances in business; hinders one in securing a position; creates, instead of satisfies, thirst; breaks down character, instead of building up; destroys the home, instead of protecting it.

The wisdom of total abstinence. Hear Franklin's testimony: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."

The worst slavery. If we had been living in antebellum days we all would have been abolitionists. It was a good thing to set the slaves free, but we are allowing them to go into a worse slavery. Self-protection from the colored people demands the abolition of the saloon.

What can we do? We can talk temperance, vote temperance (at least, for the men who are favorable to temperance, regardless of party, for men are more than party), encourage the Anti-Saloon League by your sympathy and support, and take a bold stand against the whole nefarious business.

LUTHER LEAGUE TOPICS.

April 9, 1911. 1 Pet. i. 3–14; 1 John v. 4, 5. True Faith: Nature and Properties.

BY REV. H. E. CLARE.

What is faith? The Bible gives us no complete or comprehensive definition. Our theologians, in their analysis of it, do little more than mention its parts as knowledge, assent and confidence. You will observe, however, that this division agrees, except in the order, with the division of the primary faculties of the human mind—the sensibilities, the intellect, and the will. Here, therefore, we have a good starting-point for a definition, changing the order of the parts of faith, however, to make the order agree with that of the faculties of the mind.

1. Faith is confidence. The word Christ used for faith is derived from a root meaning to bind. Faith is, therefore, the sense of being bound to God with the inseverable cords of love. On the emotional side, it is a proper balance or the heart rightly disposed toward God. It is the joyful assurance that "God is love," under the pressure of the conviction that "he first loved us."

2. Faith is knowledge. It is the highest form of knowledge, the culmination, the zenith, the very highest reach of the reason. It is the apprehending of things instantaneously. The ordinary processes of learning are intricate and complex. But faith is knowledge without ordinary means and independent of ordinary methods and processes. It is instantaneous, immediate, direct knowledge. It is spiritual intuition that has been quickened from death by the Holy Spirit.

As knowledge, faith is certitude. It is never tentative like purely human knowledge. It is never guilty of guesswork. It does not build on hypotheses, but upon the eternal verities. Therefore, Job did not say "I think," but "I know that my Redeemer liveth."

As knowledge, faith has no time limitations. Abraham saw Christ's day and rejoiced in it. All the patriarchs saw "the city that hath foundations" and traveled toward it. Moses, in self-sacrifice and self-abnegation, endured "seeing him who is invisible."

Faith is, therefore, the vivid realization of the distant, the invisible, the so-called absent. It is the focusing upon the saint's eye of the realities of unborn time and the verities of the ages of eternity. It is that discriminating and unerring faculty within us by which the future is recognized as greater than the present, and the unseen as more precious than the things we behold with the eye.

3. Faith is also assent. It is the will of man acquiescing in the will of God. It is the harmonious blending of the human with the divine. Its sublimest language is: "Nevertheless, not my will, but thine, be done."

Faith as assent is the profoundest act of obedience and devotion to God. It accepts God's word as final. It therefore finds its supreme delight in the ordinances of God, worshiping him in his sanctuary and serving him in the world.

Luther League Daily Bible Readings—April 3-8.

Monday: James i. 2-11—Proving of Faith.
Tuesday: 2 Cor. i. 3-11—Support in Trial.
Wednesday: 1 John iv. 1-6—Proves the Spirits.
Thursday: John xvi. 25-33—Comfort in Trouble.
Friday: John iv. 46-54—The Nobleman's Faith.
Saturday: Heb. xi. 1-40—The Fruits of Faith.

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FRIDAY, MARCH 31, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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FICTION THAT IS DEMORALIZING TO THE YOUNG.

A dispatch from England informs us that a circular letter has been addressed to the London press by eminent British peers, prelates and educators, protesting against "certain novels issued by publishers of repute, which are not only unfit for perusal by a modest girl or a right-minded lad, but are likely to do harm to the moral character of all readers." The circular says: "Many of these works of fiction are not indecent in the ordinary sense of the word, but their whole tone and tendency is debasing and demoralizing. In them open vice and licentiousness are palliated and even justified." Recognizing that without further legislation on the subject the publication of this sort of literature cannot be stopped, and that authors and publishers are not likely to inaugurate a reformation so long as they find a profitable market for wares of this kind, the circular very wisely calls upon parents and schoolmasters, and all to whom the training of boys and girls is intrusted, to set their faces against the circulation of such novels and to expose their character when "it cannot be detected by titles, which often are absolutely colorless and misleading."

This protest and appeal, signed by men like the Archbishop of Canterbury, Lord Balfour of Burleigh, Edward Littleton, headmaster of Eton, and others, directs attention to an evil as flagrant and widespread among us as among our kinsmen over the seas. There is a literature of fiction current here whose influence is greatly increased by public and circulating libraries that is demoralizing in the extreme. It is in part the very fiction referred to in the English circular, imported into this country, augmented by volumes of domestic manufacture. Some of it is positively and frankly indecent. But for the most part, its evil is wrought subtly by suggestion and innuendo tending to undermine respect for the institution of marriage, for the domestic virtues, and for all the fundamental moralities that must regulate the relations of the sexes to each other if the home, with its sanctities, is to be preserved. Accompanying this, very naturally, is a cynical attitude toward ethical questions generally. The story moves through a succession of impossible incidents, in an overheated, unwholesome atmosphere of domestic infidelities and intrigue. More often than not, the hero is a thorough-paced libertine, whose villanies are cloaked in an engaging exterior and commended by a debonair manner, and whose libidinous career is held up as something quite worthy of imitation. The situations are as untrue to life in its normal aspects as a perverse ingenuity can make them—a projection of the decadent standards and frivolous baseness of the "underworld" into what is represented as "good society;" the ideals are false and the whole tone and spirit morally enervating.

The appeal of the British circular to all who are entrusted with the training of the young, especially to fathers and mothers, to guard well their boys and girls against this pernicious literature is both timely and statesmanlike. It is timely because the need is imperative and exigent. It is statesmanlike because by the very constitution of life, as well as by divine ordination, parents are the guardians of their children, and the faithful discharge of parental duty in this matter would shield from the debasing influences of salacious fiction just those members of society who most need protection—the young. Of all periods in life when fellowship with superior minds and communion with refining and elevating thoughts are desirable, and when, on the other hand, contact with what is ignoble in sentiment, unchaste in suggestion and immoral in conduct is most injurious, it is when the mind is impressionable, the imagination overactive and undisciplined, the emotions quick and the character is in process of forming. Many persons far on in years can trace the development of all their after lives to some book read in youth—a book that awaked their ambitions, filled them with high purposes, fired them with generous enthusiasms; or that confused their moral sense, weakened their faith in God and religious sanctions, destroyed their reverence for righteousness, unchained their passions and set them to the pursuit of low ends by low means. Well could Bacon affirm: "If I might control the literature of the household, I would guarantee the well-being of the Church and the State."

The appeal to fathers and mothers to acquaint themselves with the character of the books which their boys and girls are reading, guarding them against what is vicious, is not a plea for the virtue that is simply the result of ignorance. Parents know very well that children who live to maturity and go out into the world will necessarily be brought face to face with the evil of which the world is full. But that is no more a reason why they should have a precocious knowledge of it, especially in the false and alluring forms in which it so often appears in fiction, than the fact that a boy will after a while be able to do a man's work is a reason why he should be required, or even be permitted, to do it at once. Our legislation on child-labor is evidence that we recognize that there are some things that are fitting for adults that are not fitting for children. Our graded schools, running up from classes in the alphabet through all the intermediate departments to the severe discipline and expanding knowledge of the post-graduate courses of the university, are testimony to the same effect. The very process of physical and mental development through which a boy or girl reaches adult life—infancy, early and later childhood, early and later adolescence, with a corresponding awakening of instincts and development of faculty and capacity—is an admonition written in the constitution of human life itself that there are liabilities of later periods of growth by which an earlier one ought not to be burdened and imperiled. Parents who endeavor to shield their children from premature contact with wickedness in their reading as well as in their personal companionships and habits,

are acting in harmony with irreducible facts and the sanest philosophy.

The argument that in its approach to the problems of life the mind of a child ought not to be biased by parental guidance and direction in the formation of its ideals is the veriest nonsense. To say nothing of the illumination of these problems by God's word, which parents are enjoined to teach to their children, there is a body of moral truth and a code of moral conduct that have been tested and ratified in the actual life of the world. To claim that children should not benefit by their parents' knowledge of these moral verities and their maturer experience is about as reasonable as to say that children should not benefit by parental acquaintance with business and the conditions that govern success in trade, or that a pupil should not have the advantage of the stores of learning accumulated by the researches of others and the guidance of a teacher in mastering them. To bias the mind of a child toward the virtues that have been approved in universal human experience is the very climax of wisdom.

We are not directing an argument against all fiction, but only against a certain vicious type of it. In youth the imagination is alert and the love of a story instinctive. Nor do many of us ever arrive at the age when a good tale well told does not make a strong appeal to us. Some of our best literature is in the form of fiction. The novel has been made a means of wholesome pleasure, and also a vehicle for teaching great truths and lessons. It is often part of the literature of information and a preparation for appreciating it in its severer forms. But the amount of chaff with the wheat is immense, and those who have oversight of the boys and girls have no more imperative duty than to winnow the mass thoroughly. How many people, now in mature life, can testify to the truth of Alcott's observation and the moral he bases on it: "The books that charmed us in youth recall the delight ever afterwards; we are hardly persuaded there are any like them, any deserving equally our affections. Fortunate if the best fall in our way during this susceptible and forming period of our lives!"

THE CHRISTIAN DAY OF REST AND WORSHIP.

One of our alert and interested subscribers asks for a statement of the historic facts involved in the transference of the Sabbath from the seventh to the first day of the week. As is well known, the orthodox Jews continue to observe the seventh day, and it is maintained by the Adventists that in departing from this usage the Christian Church has violated an express command and ordinance of God.

As the Christian Church would not wilfully be guilty of so great a sin, it must be apparent at once that there are reasons which are believed to justify and sanction the change.

The essence of the Sabbatic law, which was ordained for man, and so is of perpetual authority, is the sanctification of one day in seven. In the old dispensation the day appointed for this was the seventh. The reason, as stated in Exodus xx. 8, was: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." In other words, the observance of the seventh day was directly connected with the work of creation, commemorating God's rest from it.

The observance of the first day of the week by the Christian Church is just as closely connected with the work of recreation. On this day Christ rose from the dead, thus hallowing it forever and making it a memorial of a finished redemption. On this day he appeared to the women, to Peter, to Mary Magdalene, to the two disciples on the way to Emmaus and to the eleven. When next he shows himself it is again on the first day of the week, when the disciples are gathered together, the doors being shut. That this day became the one on which the early Christians assembled for worship is indubitably clear from such passages as Acts xx. 7, and 1 Cor. xvi. 2. That Christians who were originally Jews continued, perhaps till the destruction of the temple at Jerusalem, to observe also the seventh as well as the first day of the week is no doubt true. But the Gentile Christians soon outnumbered the converts from Judaism, and the use of the first day of the week for rest and worship gradually became universal. It was called "the Lord's day." Rev. i. 10.

It thus becomes apparent that the Sabbatic law, the sanctification of one day in seven, was retained, and all that was of eternal moment in the third Commandment was perpetuated in the Lord's day. As Quenstedt, one of our well-known Lutheran theologians expresses it: "Only the ceremonial part of this commandment has been abolished in the New Testament, that which is moral still remains, that is, in place of the seventh day has come the first day, in place of the Jewish Sabbath that which we call the Lord's day, one day of the seven still retained with the force of a divine precept."

Thus the reasons why the primitive Church observed the first day of the week instead of the seventh, and why the Church of all ages since, in practically its entirety, has continued the observance, are plain. Christ himself hallowed the day by his resurrection, and it became the Christian's sacred day under apostolic usage, sanction and appointment. It is conceded that the prerogatives and authority of the apostles were unique, that, as Chemnitz says, "Christ constituted them, in his place, teachers of the world;" that they filled an incommunicable office with incommunicable gifts; that a special guidance and direction of the Spirit had been promised them by their Lord, and that their official teachings and acts were thus invested with a significance commensurate with the divine character of the commission which they received. Full of import for the unshared function which they exercised in the planting and training of the Church are the words: "Ye are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

The Church need have no fear of deviating from the will of her Lord when she follows apostolic precedent and direction. For the observance of the first day of the week instead of the seventh as a day of rest and worship she has ample justification and authority—the honor which the Lord of the Sabbath himself put upon that day and the example and precept of the apostles.

—In the editorial of last week, by an inexplicable inadvertence, we stated that the work of making the Authorized Version of the Bible was not undertaken in earnest until 1607, and that "five years more elapsed before its completion." It should have been "four years," of course.

—If we work upon marble, it will perish. If we work upon brass, time will efface. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with right principles—with the just fear of God and their fellowmen, we engrave upon those tablets something which no time can efface, but which will brighten to all eternity. In this way we may all be artists, and even the most ordinary and unlearned, if he has but a loving heart, may produce a masterpiece.—Daniel Webster.

The movement to relieve the postoffice employees, and particularly the postmen, of unnecessary Sunday work is making amazing strides throughout the country. Strange to say, most has been accomplished not in the East, with its traditions of Sunday observance, but in the Middle West, where—such is the popular impression, at least—Sunday observance has had less hold upon the conscience of the people. The efforts in behalf of the Sunday rest have been rapidly spreading, and with such uniform success that it is heartening others who heretofore have felt that the effort would be useless. The "Postal Record" is taking up the cause, though it warns employees of the postal service against agitating in their own behalf, telling of certain ones who have paid the penalty of such activity by dismissal from the service. Speaking of the situation, the "Postal Record" says:

"There is a very strong sentiment throughout the country in favor of the discontinuance of the delivery of mail on Sundays, and this sentiment should be respected. Postal employees are undoubtedly entitled to one day of rest in seven. All reputable commercial and industrial establishments close on Sundays. To accommodate the traveling public and those who have important personal mail arriving on Sundays it may be necessary to keep the general delivery window open, but it is the experience of the Department that with the growing use of the special delivery service urgent messages requiring attention on Sunday are not sent in the ordinary mail and that calling at the postoffice on Sunday for mail is usually a matter of habit rather than necessity. It is, therefore, believed that, sustained by public sentiment, the Department will find it practicable to so curtail the delivery service as to make it possible eventually to relieve nearly all carriers from duty on Sunday and that with the coöperation of the paymasters it is feasible to provide one day of rest in seven for all clerks and carriers without any increase in force."

No one will deny the very moderate claims made in the statement of the "Postal Record." Nothing but a selfish disregard for the rights of others can demand the continuance of the present conditions. The present is an opportunity, and the call is to every Christian to bear his part in securing for these tens of thousands of public servants the rest which is their right.

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Christianity has led in aggressive missionary propaganda and has ever been the pioneer in the adaptation of practical, modern methods to religious work. The inspiration of great gatherings for stimulating religious activity can scarcely be termed a modern, or even a Christian innovation. The great festivals of the Jewish church are their prototype—and yet it does seem strange to read of an "International Missionary Society" having recently been formed at a great Mohammedan Congress held at Delhi, and that this same society then and there decided to push missionary efforts in Japan; that the first Pan-Islam Congress is shortly to be held at Cairo, and that these same followers of the Prophet "even see an opportunity for Mohammedanism in Western lands through the falling off of church attendance and the growth of divorce." The growth of divorce they use as an argument for polygamy. What seems to be imminent is a contest for the religious leadership of the people of the Far East between a modernized and adapted Mohammedanism which is learning much in methods and in other things from Christianity, and Christianity itself, and on the outcome depends very largely the history of the world during the next century. Now is the time of Christian opportunity, and there can be nothing more dangerous than the thought that Mohammedanism is a dead or dying faith, not to be taken into account except as a field for missionary effort. In Asia and in Africa it is a rival, and one which has a tremendous superficial advantage in the smaller demands which it makes upon the lives and faith of the people whom it seeks to win, as well as in the character of the rewards which it holds out.

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The International Arbitration treaty, proposed by President Taft, has met with most flattering approval in the English Parliament. The treaty is more comprehensive than anything ever before proposed, even including questions affecting territory and the honor of the nations involved, so that no issue could arise between the signatory nations which would involve an appeal to arms. Everything would be settled in the international court of arbitration. It does not involve a defensive alliance, but if the movement should come to include many nations such a defensive pact would probably be the result as a means of reducing the necessary armaments of each signatory nation, since their total force would suffice to guarantee world-peace. However, that is an afterconsideration, and not involved in the present proposition. Denmark has already sent a letter, through its foreign office, to the Peace Bureau at Berne, saying that she will accept the American government's invitation to appoint a commission on the lines authorized by Congress to promote arbitration among the nations and the limitation of armaments. This, of course, is something distinct from the Anglo-American treaty, but in the same line and indicative of the trend. The moral influence of the proposed Anglo-American treaty would be tremendous in promoting the growth of the arbitration sentiment. France has been similarly approached, and seems favorable to the idea.

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A great demonstration of approval of this arbitration treaty between Great Britain and the United States has been projected by the English Council of Free Churches. It is to be held in Albert Hall, London, on April 2, and meetings favoring the movement are to be called in all the towns of the United Kingdom. From Sir Edward Grey came the suggestion that the Council of Free Churches in England should get in touch with corresponding American bodies, in order to make it clear that the sentiment in the two nations is identical in this matter. Accordingly the following cablegram was sent the Federal Council of the Churches of Christ in America: "Organizing national demonstration English churches for peace proposals April second. Can you arrange simultaneously?" Even before the arrival of this cablegram our Federal Council was preparing to act. Its officers were ready, therefore, with an immediate response, and in behalf of the Federal Council, and in harmony with the action taken at its last meeting in favor of the arbitration of international differences, they urge that April 2d be observed as Arbitration Sunday in all our American churches. Requests by pastors and others for literature on the subject, addressed to 81 Bible House, New York City, will have prompt attention. The churches of Christ in America should not be behind those of Great Britain in forwarding a movement that represents and expresses so clearly the spirit of the gospel.

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The one-million-five-hundred-thousand-dollar bequest received by the Presbyterian Church from the late J. S. Kennedy has made possible a new phase of church extension work that promises to be more than profitable to that fortunate denomination. The Board has begun a systematic purchase of desirable lots in the suburban regions around New York for the erection of churches in the future, as well as in parts of the city where work should have been started long ago. The purchases are made after thorough study

of the ground, and as the lots are free from taxation, even should it finally be discovered that an unwise choice of location had been made, the investment will almost surely be found to have been a profitable one. Whether the policy is to be extended to other cities has not been announced. The purchase and paying for a lot often so delays and disheartens a new congregation as to make success almost an impossibility. Economy on the part of mission boards not so well equipped with money as is the Presbyterian Church is undoubtedly necessary, but a liberal policy in helping the congregations that are taken upon the funds pays. A few well-fostered churches placed securely on their feet are better than many struggling enterprises, hampered for decades by limitations that larger help in the beginning of their history would have obviated entirely.

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Several weeks ago we entered protest against what we deemed an "insulting proposal" that Utah should give to the battleship bearing her name a silver-service, on one of the principal pieces of which should appear a portrait of Brigham Young and a picture of the Mormon Temple. We were by no means alone in our protest. Religious papers and religious bodies everywhere made formal deliverance against the acceptance of such a service by the Navy Department, but the protests have not availed, and the department has declined to interfere on the ground that it has no authority to control the action of a sovereign state in such a matter, taking the ground that if those having the presentation in charge see fit to place on their gift the portrait and picture objected to, it is the affair of the state and not the concern of the nation. A similar decision was rendered when Mississippi placed the portrait of Jefferson Davis on the silver-service which she presented to the battleship bearing her name. It may be consistent and according to the letter of the law, but every word of our protest stands, and we look upon the gift as an insult to the government to which Brigham Young was a traitor, and to the homes of America and the American people without regard to creed, which by his preaching and practicing polygamy he did what he could to destroy.

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King Alfonso has appointed King Victor Emmanuel of Italy an honorary colonel of the regiment of Savoy —a custom which is common among the European powers. The Kaiser, for instance, is honorary colonel of an English regiment. Premier Canalejas has announced that the appointment was inspired solely by a desire to give the chief of a friendly nation an indication of Spain's sympathy and affection. The Bishop of Madrid and the Carlist Senator Polo Peyrolon have entered vigorous protest against the appointment. The reasons, though not stated in the published dispatches, are naturally connected with King Victor Emmanuel's jubilee, such recognition of the Italian sovereign being interpreted as a slight to the Pope. It certainly is more than a "straw" showing the attitude of the Spanish government, and in view of the controversy on hand with the Vatican is a serving of notice that Spain will no longer be held by her ancient traditions, but is living in a new century.

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An exchange gives an interesting account of the Bible which will in all probability be used in the connection with the formal coronation exercises of King George. The volume is in reality only a part of the Bible—an old manuscript copy in Latin, now preserved in the Cottonian Library. It has been used at the coronations of the English kings since the year 1000, and the present king will not break the tradition of its use. It is a quarto of 217 leaves, containing the four Gospels, and from the style of the writing and the illuminations, which are very beautiful, must itself date from the latter part of the ninth century. According to tradition, the son of Edward the Elder, Athelstan the Glorious, who was king of the West Saxons from 925 to 940, owned this Bible and gave it to the Church of Dover. It narrowly escaped destruction in a fire at Ashburnham house in 1731, some of its crumpled leaves and singed margins bearing testimony as to how narrow the escape was.

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The senatorial approval of Lorimer has not given him the approval of the country, but it has made trouble at home for many of those who voted for his retention of his senatorial seat. Even legislatures have expressed their official condemnation of their Senators who voted for him. The Wisconsin Legislature, by a vote of 52 to 23, adopted, in its lower house, a resolution denouncing the United States Senators who supported Senator Lorimer. The same resolution pilloried Senator Stephenson for "bringing dishonor to himself and to his state," and commended Senator LaFollette for his opposition to Lorimer and to the corrupt methods by which he was elected. Several other states have taken up the matter in the same manner and with the same results, and the lesson cannot be other than salutary. Certainly the situation is full of promise of an awakening people and better days.

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Local option was defeated in the Pennsylvania Legislature, but Judge William E. Porter, of Lawrence county, has accomplished the end aimed at by refusing all liquor licenses both in the city of New Castle and in the entire county. This was done in response to possibly the most remarkable series of petitions ever filed in protesting licenses. Out of an entire population of 70,000, including women and children, there were 18,000 adults who signed remonstrances. Of these 18,000 signers nearly 8,000 were voters, their number practically equaling the total vote cast in each of the past four years. The decision does away with 370 licensed places, including several breweries. It will no doubt be fought, but the result for the year seems settled. Billy Sunday is given chief credit for the result. It will be remembered that he spent six weeks in New Castle last fall.

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Recent figures show that while in 1871, when the German Empire was founded, the number of students in the universities was 13,000, this winter, including all admitted to lectures, the number is over 60,000, the total of students matriculated being 54,822, of whom 2,418 are women. The figures for the several faculties are: medicine, 11,240; philosophy, philology and history, 15,525; mathematics and natural science, 7,914; law, 10,890; theology, Protestant, 2,535, Catholic, 1,760; and administration, 2,544. The others are students of dentistry, pharmacy, forestry and veterinary science. Berlin continues to lead, with 9,686 students. The next in order is Munich, 6,905; and Leipsic ranks third with 4,900 students.

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A curious use of the X-rays is reported from Boston, where they were called into service to prove that Chang Hong, a Chinese applicant for admission to this country, is a minor, and so eligible to be admitted under special laws. X-ray photographs of his hands, feet, knee-cap and shoulder-joints were taken by Dr. Robert Bonney and Dr. Franklin B. Granger, both of the Harvard Medical School, and they show, the physicians say, that the youth cannot be more than twenty years old. The results have been submitted to the Immigration authorities and are expected to bring a favorable report.

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Rev. H. Bickel, from Idaville to 2219 South 11th street, Philadelphia, Pa.

Rev. M. F. Rinker, from Hollywood to 1258 West Temple street, Los Angeles, Cal.

Rev. E. H. Gerhart, from Mechanicsburg to 236 N. Baltimore avenue, Mt. Holly Springs, Pa.

CHURCH BREVITIES.

Rev. and Mrs. Uriah A. Guss, of McKeesport, Pa., are the proud parents of a baby girl, Mary Josephine.

Rev. H. Bickel, formerly of Idaville, Pa., has entered upon his new pastorate in Philadelphia in charge of St. Andrew's Lutheran church.

Repairs are being made to the building, and the interior renovated, of St. John's church at Cumberland, Md., Rev. W. Edgar Pierce, pastor.

Fay Lutheran church of Fay, Lawrence county, Pa., is vacant and desires a pastor. Correspondents can address Wallace Buxton, Volant, Pa., R. D. 3.

Rev. H. G. Snyder, of Tiffin, Ohio, has received and accepted the call extended him to become the pastor of the First Lutheran church at Vandergrift, Pa.

A tract on the New Hospital at Rentachintala, Guntur Mission, has been prepared for free distribution by Rev. L. B. Wolf, secretary of the Board of Foreign Missions.

On March 12th, before leaving for his new field, Rev. R. D. Clare received into St. Matthew's church at York, Pa., 16 persons by confirmation, 7 by adult baptism and 5 by letter.

At the annual meeting of the Pittsburg, Pa., Lutheran Ministerial Association on March 13th, Rev. T. L. Crouse was elected one of the vice-presidents, and Rev. H. E. Clare the secretary.

All Saints' congregation, Tioga, Philadelphia, is applying for a new charter, and will transfer its membership from the East Pennsylvania Synod to the Pennsylvania Ministerium.

Rev. John H. Zinn will be located within the bounds of the Allegheny Synod after March 30th, and will be available to supply vacant pulpits. His address will be Osterburg, Bedford county, Pa.

Rev. Robert W. Woods read an interesting and well-prepared paper on "How to Preach to the Unbaptized and Unconfirmed" before the Lutheran (G. S.) Ministerial Association of Pittsburg on March 20th.

Rev. J. Elmer Bittle headed a delegation from Turtle Creek, Pa., who went to Harrisburg on Monday, March 20th, to protest against the "Greater Pittsburg Annexation Bill," which was to be considered on March 21st.

The illustrated catalogue of the Theological Seminary at Gettysburg, Pa., for 1910-11 has just come from the press. It shows a student enrollment of 16 in the senior class, 16 in the middle class and 21 juniors—a total of 53.

Rev. T. L. Crouse, of Sharpsburg, Pa., read an excellent paper on the "Sixth Article of the Augsburg Confession" before the Union Lutheran Ministerial Association at the First Lutheran church, Pittsburg, Pa., on Monday, March 13th.

In the published list of the representatives of other churches who are to be in the ecclesiastical procession at the dedication of parts of the Cathedral of St. John the Divine in New York City, on April 19th, appears the name of Rev. J. B. Remensnyder, D. D., pastor of St. James' Lutheran church of that city.

Rev. J. M. Cromer, D. D., of Grace church, Kansas City, Mo., is preaching a series of Lenten sermons. Beginning with the first of April, he will hold services every night, being assisted by the Rev. John A. Bright and the Rev. Luther P. Ludden, D. D. The work in this church is making substantial progress. *

IN OTHER LUTHERAN BODIES.

The Lutheran parsonage at Seneca, Ill., occupied by Rev. H. G. Engum, was entirely destroyed by fire on March 5th.

Rev. Alexis Andreen, Salina, Kans., has declined the call to become president of Northwestern College at Fergus Falls, Minn.

Rev. Alfred Johanson, Kirkland, Ill., has declined the call from the General Council Mission Board to become a missionary to India.

The Norwegian Lutheran church at Jasper, Minn., was crowded on March 12th by people to protest against the opening of liquor saloons. On election day following a strong effort by the saloon party met defeat.

The United Lutheran Norwegian Church is to build a mission station at Tsiombe, Madagascar. Rev. and Mrs. Stolee will take up the work at the new station upon their return. They sailed for the Madagascar field on March 18th.

Rev. George Mochel, Fremont, Ohio, celebrated the fiftieth anniversary of his entrance into the Lutheran ministry. He no longer has a regular pastorate, but is active and preaches almost every Sunday.

The board of trustees of Lenoir College at Hickory, N. C., has elected three new professors: Prof. Karl B. Patterson, to the chair of mathematics; Prof. W. A. Rudisill, physics and chemistry, and Prof. A. C. Lineberger, English. It was decided to make some improvements to the main building of the college.

The Lutheran churches of the General Council in Philadelphia, Pa., held a largely attended meeting in the Academy of Music, March 22d, to discuss city mission work. Music was provided by a grand chorus of 500 voices, led by Rev. N. R. Melhorn. The speakers of the evening were: Rev. Drs. J. A. W. Haas, F. K. Fretz and George W. Sandt. An appeal for funds to support the work was made by Rev. I. Chantry Hoffman.

OVER THE FIELD.

Summer School of Missions.—The seventh session of the Summer School of Missions at Winona Lake, Ind., will be held June 22d to 29th. All inquiries regarding rates, accommodations, etc., should be addressed to Mrs. C. E. Vickers, 312 N. Elmwood avenue, Oak Park, Ill.

Suffern, N. Y.—Rev. L. D. Wells, D. D., has entered upon his second year as pastor of Christ Lutheran church of Ramapo. The congregation is engaged in making extensive repairs to the church. The auditorium has been raised and a basement will be built beneath it. A modern heating plant is to be installed.

Notice of Meeting of General Synod.—In accordance with the provision of its constitution and pursuant to its action at its last meeting in Richmond, Indiana, the General Synod of the Evangelical Lutheran Church in the United States of America will assemble for its 45th convention in the Luther Place Memorial church in Washington, D. C., on Wednesday, June 7, 1911, at 9:30 a. m.

FRANK P. MANHART, *Sec'y.*

Vacant Pastorate.—The pulpit of St. Mark's, Johnstown, N. Y., will be vacant after Sunday, April 23d. All inquiries concerning the same should be addressed to David S. Stark, secretary of the council, Johnstown, N. Y. The retiring pastor, Rev. R. Foster Stone, has accepted a call to Illinois, and will speak for the Lincoln Temperance Chautauqua Association from May 23d to October 1st.

Installation at Etna, Pa.—The Rev. T. B. Uber was installed the pastor of Emmanuel church on March 6th. The Rev. J. W. Shaeffer delivered the charge to the congregation, and the Rev. Wm. Ira Guss gave the charge to the pastor and also performed the act of installation. The services were attended by a large audience. Rev. Uber took charge of this congregation January 1st, and through his earnest preaching and pastoral work has already endeared himself to his people. A teachers' training class has been organized with 40 members. All of the organizations are at work, and the future looks very encouraging in this pastorate. This charge deserves a place on the "Honor Roll," as the pastor's salary was increased $350 per annum.

Milledgeville, Ill.—Rev. H. C. Kleckner, pastor of the Lutheran church at Milledgeville, Ill., gave his popular lecture, "The C Major of Life," at Avilla, Ind., Tuesday evening, March 21st. Rev. Kleckner is meeting with more than ordinary success in his new work at Milledgeville. The church and Sabbath-school are increasing in both numbers and spirituality, and we believe an era of good will and success is in store for our church and community. F. D.

To Visit California and Rocky Mountain Synods.—By direction of the Board of Education, Rev. Frederick G. Gotwald, General Secretary of the Board, will for the first time visit the conventions of the California and Rocky Mountain Synods in May. Leaving York March 31st, he will spend the following Sunday in Springfield, Ohio; April 9th, Sacramento, Cal.; April 16th, San Francisco; April 23d, Los Angeles; April 30th, San Diego, and May 7th, Denver, Colo., returning to his office May 11th.

Orangeville, Ill.—Rev. M. Colver arrived at the 75th milestone of his earthly pilgrimage on March 18th. A number of the members and friends of his congregation joined in the celebration of the event. They came in the evening, in a body, quietly arranged and unknown to himself and wife, with hands, arms and well-filled baskets as manifest expressions of good wishes. The common card was dispensed with and substantials in the line of groceries and money were placed on the table and oral greetings were given the pastor on both entering and leaving the parsonage.

Death of Rev. Dr. Keedy. — Rev. Cornelius L. Keedy, M. D., died suddenly at his home in Hagerstown, Md., on March 25th, 1911. Dr. Keedy was born in Rohrersville, Md., March 28th, 1834, and was within three days of his 77th year of age when called by death. He graduated from Pennsylvania College, Gettysburg, Pa., in the class of '57 and entered the theological seminary in 1858. He was licensed in 1859, and served several pastorates. After graduating from a New York medical college, Dr. Keedy practiced medicine for seven years, and for a number of years he conducted the Kee-Mar Seminary for girls at Hagerstown, Md.

Married.—On February 22d, 1911, in St. Matthew's (Stork Memorial) church, Guntur, India, Rev. Roy M. Dunkelberger and Miss Amy Strauss Aberly, daughter of Rev. Dr. and Mrs. John Aberly, were married. The church was tastefully decorated and filled with guests, both European and Indian. The ceremony was performed by Rev. John Aberly, D. D., assisted by Rev. L. L. Uhl, D. D. The bride was led to the altar by Rev. G. Albrecht, Ph. D., and Rev. John R. Strock acted as best man. A reception was held at the home of the bride for the European and a few Indian guests and another in the Meyer Memorial hall for Indians, Indian Christians and others.

Philadelphia, Pa.—The reports made at the annual congregational meeting of Temple Lutheran church, Rev. A. Pohlman, M. D., pastor, showed that during the year 146 new members had been received, 8 adults and 26 infants had been baptized, 40 funerals conducted, and 35 marriages solemnized. The Sunday-school has an enrollment of 770, the Christian Endeavor societies 150, Brotherhood 70, the Ladies' Guild 150, the Missionary Society 80, catechetical classes 74, and the Children's church 200. The treasurer reported receipts of $1,742.90 for benevolence, $8,257.44 for expenses and $2,244.94 for the building fund account.

Convention at Atlantic City.—The next international convention of the Christian Endeavor Society will be held at Atlantic City July 6th to 12th. The Lutheran rally will be held on Monday, July 10th. Every young people's organization in our Lutheran churches is invited to attend. It is the desire of the officers of the Lutheran rally to know who among our Lutheran people, clergy and laity, expect to attend, so a representative program may be arranged. Some have already sent their names. There must be many others. It may be possible to arrange headquarters for state and county societies. Every effort will be made to care for all Lutherans who may attend. If you know of any who are going, please send their names either to Rev. P. A. Heilman, 1605 McCulloh street, Baltimore, Md., or Rev. A. Pohlman, 5143 Race street, Philadelphia, Pa., as soon as possible. COMMITTEE.

McClure, Pa.—During the week of evangelistic services terminating with communion services, Rev. C. F. Gephart, of this charge, decidedly endeared himself to his people. If the pastor ever felt satisfied with the conditions of his pastorate, the St. Luke's Lutheran church also has a similar feeling as it congratulates itself on the presence in the pulpit of this scholarly and refined minister, preaching with such animation and freedom from all vulgar, noisy or disagreeable mannerism. The sermons during the entire week were interesting, full of striking sentences, that would have commanded attention in print. Sunday morning the large church was almost filled. Rev. Gephart since coming to this field of labor, has grown in a quality of persuasiveness that has all the essentials of true eloquence. May the good work continue and Rev. Gephart be spared many more years to see the fruit of his labors. X.

Reception to Pastor. — On Friday evening, March 24th, a congregation of about three hundred people gathered in the chapel of Trinity Lutheran church, Juniata, Pa., to hold a reception to the newly-elected pastor, Rev. W. H. Fahs, and family. The exercises were in charge of L. C. Miller, vice-president of the Men's Forward Movement League. Mr. A. C. Sorrick, president of the church council, in well-chosen words, introduced Rev. W. H. Fahs, wife and little son to the congregation. The Rev. Fahs gave a short address, in which he proposed to carry on the great work of the church, but in order to successfully do this he must have the coöperation of every member of the church. The congregation adjourned to the banquet hall, where the ladies of the church had prepared a feast of good things, which was enjoyed by all. After a few hours of social intercourse among ourselves, we all departed for our homes feeling better acquainted with Brother Fahs and family, and firmly resolving to carry on the great work.

C. W. FOUST, *Sec'y.*

Dedication and Installation. — Sunday, March 19th, was a day of great rejoicing for Pastor A. W. Ahl and his good people of New Hamburg, Ontario, Canada. Their pretty new brick church was dedicated to the worship and service of God with appropriate ceremonies. At the morning service the Rev. Wm. T. Grommisch, the president of the German Conference of the Synod of New York, spoke to the large assemblage in German, and the Rev. F. E. Oberlander, of Berlin, added greatly to the singing. In the evening Rev. Ahl was duly installed pastor of the congregation, Rev. Mr. Grommisch charging the pastor in German and Rev. Oberlander the congregation in English. The day following there were two thanksgiving services. The writer and Rev. Mr. Roeman spoke at both services. A male quartette from Berlin sang several appropriate pieces.

This is a new field, the work having been begun only last June by Brother Roeman and carried forward by Brother Ahl since last October. The corner-stone of the building was laid last fall, and the work was pushed through the winter. The church is a substantial brick building, 40x60, and is finished inside entirely in white with dark oak furniture. A large bell, weighing three thousand pounds, was the splendid gift from St. Peter's church, Berlin. We congratulate Pastor Ahl and his people for their zeal and their beautiful and serviceable edifice, and we bespeak a bright future for St. Peter's Lutheran church in New Hamburg. R. C. DIETZ.

Canal Dover, Ohio. — Since President Charles G. Heckert was in this town to deliver his impressive lecture on "The New Man," the Lutheran Brotherhood and their friends have had the privilege of hearing two more most inspiring lectures. The first was by Prof. O. T. Corson, ex-commissioner of education for the state of Ohio and editor of the "Ohio State School Journal," whose subject was the little word "Others." It was most gratifying to hear a prominent school man advocating so clearly the altruism of Christ and the Christian religion. Prof. Corson is an active churchman and a teacher in Sunday-school. The second lecture was by Dr. W. H. McMaster, president of Mount Union College. His subject was "The Temper of the Times," and a most inspiring address it was, the lecturer being as pleasing in manner as he was clear and incisive in analysis. He maintained by convincing logic that the distinguishing features of the times are their scientific, social and religious spirit. These lectures are all given free of charge, solely for the benefit of the public, a free-will offering simply being taken. By the right kind of management first-class men can be secured for such lectures without much expense. The Brotherhood is not intended for money-making, and no charges can be made at the door, but thus far the offerings, the small membership fees, and the semi-annual dues have been ample to cover all expenses, and within the last two years we have had many fine, uplifting lectures. This suggestion may be of value to others. In almost every case the crowds have been large. The fact is, the lectures have all been so good that there is no trouble about getting out a crowd. . . . L. S. K.

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N.Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342 Emmanuel church, Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. ———?

Baltimore, Md.—The men of the twenty-three Lutheran churches of Baltimore and suburbs will hold a men's Lenten service in St. Paul's church on Monday evening of Passion Week, April 3d. It is under the auspices of the various Brotherhoods.

Installation at East Carnegie, Pa.—On Monday evening, March 13th, the Rev. W. Roy Goff was installed as pastor of the St. Andrew's Lutheran church. The Rev. Milton E. McLinn delivered the charge to the congregation, and the Rev. J. Elmer Bittle that to the pastor, who also installed the pastor. Rev. Goff is the first pastor of this active mission congregation, and is "doing things" since on the field. The charter membership was 32, and this has been increased to 55. The Sunday-school had an attendance last Sunday of 146, and the church attendance was 140 at the evening service. The work is very encouraging. The men of the church put a cement floor in the basement recently, and this is to be used for Sunday-school and social purposes.

Installation at White Deer Valley Charge.—Sunday, March 19th, though a stormy day, was nevertheless a red-letter day for the people composing this pastorate. It marked the union of fellowship in a most sacred relation between pastor and people. The high esteem in which the people of this pastorate hold Rev. S. F. Tholan was clearly manifest in the large congregations that were present at both the services in spite of the inclement weather. Surely these people are not "fair-weather" Christians.

At the morning service the charge was delivered to the pastor by Rev. H. D. Shimer, of Watsontown. His discourse was based on 2 Tim. iv. 2, in which he most impressively set forth the duties and the relation of the pastor to his people. In the evening the charge was delivered to the congregation by Rev. J. F. Knittle, secretary of the Susquehanna Synod, who based his sermon on 1 Thess. v. 12, 13, and who also conducted the installation services.

Brother Tholan came to this pastorate last December, and in the short time that he has been on the field has accomplished much that will prove to be for the efficiency of the congregations. There are also other improvements contemplated which will still more add to the efficiency of all concerned. Brother Tholan has not wanted in any good thing in the way of material things, as the people are constantly remembering him in this respect. With a bright future before him and with a people who have a mind to work we can rightly look for great things for the Master in the White Deer Valley pastorate. J. F. K.

Mahanoy City, Pa.—The Woman's Home and Foreign Missionary Society of St. John's church, Rev. C. H. Diehl, pastor, celebrated the golden jubilee of woman's organized work in the foreign field on Sunday evening, March 19th. The Sunday-school department, Senior and Junior Y. P. S. C. E., attired in the robes and gowns of the natives of foreign countries, formed a pretty pageant marching down the aisles of the church. Each carried a flag representing his nation. The church was decorated with the various flags of the nations of the world, with Old Glory predominating. Missionary papers, giving brief surveys of the marvelous work of the women's Missionary Societies, were read by Miss Irene Pounder, Mrs. A. D. Miller and Mrs. C. W. Diehl. One of the most solemn and impressive ceremonies was the dedication of little Charles W. Diehl, Jr., by his parents, Rev. and Mrs. C. W. Diehl, to the foreign mission work. Rev. Diehl, in his dedicatory prayer, prayed God that the footsteps of his little boy might lead toward the foreign field. The ceremony was strikingly pathetic. The boy has been made a life member of the Woman's Foreign Missionary Society, and will receive the training for that sphere of usefulness to which he has been dedicated by his God-fearing parents.

The impressive service came to a close with a tableau. Twelve young ladies attired in white, "The Heralds of the Dawn," formed a cross at the foot of which sat the "Pilgrims of the Night," the congregation singing Smart's "Pilgrims."

The Missionary Society contributed $50 to the golden jubilee fund. Recently the society made one hundred and ten comfort bags for our missionary at the port at Philadelphia, and contributed $10 for port work.

West Branch Conference.—The spring session of the West Branch Conference of the Susquehanna Synod convened March 13th and 14th, in St. James' Lutheran church, Turbotville, Pa., Rev. J. H. C. Manifold, pastor *loci*. With few exceptions the entire enrollment of the clerical members were present. The papers and addresses were instructive and inspiring and showed careful preparation. The hospitality of the kind people of the congregation was a most enjoyable feature.

A new feature was introduced into the program, in that one evening was set aside especially for the laymen. It proved to be one of the best features of the entire session. It is well to give our men an opportunity to show to the ministers and to others what they can do and what they are doing.

The election of officers resulted as follows: President, Rev. J. H. C. Manifold; secretary, Rev. J. E. Zimmerman, and treasurer, Rev. R. G. Bannen, D. D. The central theme of the program was "The Bible," and was discussed in the following manner: "The Bible and Education," by Rev. J. H. Barb, D. D.; "The

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Bible and Archaeology," by Rev. J. M. Reimensnyder, D. D.; "The Bible and Science" and "The Bible and Civilization," by Rev. B. F. Kautz; "The Value of Bible Study," by Rev. J. B. Guiney; "The Neglect of the Bible and Its Results," by Rev. M. H. Havice, and "The Bible and Right Living," by Rev. M. H. Fischer, Ph. D. The communion address was delivered by Rev. S. A. Garnes. The subjects of the laymen's evening were: "The Adult Bible Class," by Mr. W. H. Garman, and "The Modern Bible School," by Mr. Albert Miller.

The fall session will convene in the Lutheran church at Pottsgrove, Rev. J. E. Zimmerman, pastor *loci.*

J. F. K., *Reporter.*

GLEANINGS FROM EXCHANGES.

German at Home.

General Council.—A great mass-meeting was held in Allentown, Pa., February 23d-26th, in the interests of the "Laymen's Missionary Movement." A German pastor reports in the "Deutsche Lutheraner" very favorably about its results, saying that he had been a little suspicious at first because of too much blow on the part of some people to *force* results, but the large representations of Lutheran pastors and laymen, with their accustomed sobriety "in harmony with the scriptures and the faith," had kept the enthusiasm within proper bounds. At the conclusion he writes: "We Lutherans were not offended because we were admonished to greater liberality and a warmer interest in the cause of foreign missions." No doubt, this was done by parties outside the Lutheran Church. Rev. A. F. Walz, of Troy, N. Y., a member of the New York Ministerium, was suspended by the synod till its next meeting, because of his public and continued false teaching with reference to the doctrine of the Holy Ghost. Pastors of the Council who employed a city missionary in the city of New York, say that there was perhaps no greater mission field for the Lutheran Church in the world. In the upper part of the city, 140th Street, the second German St. Peter's congregation is erecting a new church and parsonage at a cost of $50,000.

Iowa Synod.—This synod maintains a hospital in St. Paul, Minn., which has been doing much good to sick and poor people. The synod has given for its support the last few years over $1,000 annually. During the last year the contributions amounted to $1,750.00. In the beginning of the year sensational reports regarding the institution appeared in the newspapers of St. Paul, which were apt to do it harm. At a meeting of the Board of Trustees, February 21st, it was found that the superintendent of the institution, Rev. D. Lebahn, brought certain claims against the institution, which the board did not regard as being just. No agreement was reached at the time, and it appeared as if the matter had to be settled by the courts. A committee was appointed to investigate the matter and it appears now as if everything was being settled amicably.

Installations took place: Rev. H. Timmcke, at Hoffnungsthal and Sutley, South Dakota; Rev. G. Meier, near Jonesboro, Ill., and Rev. C. Wooge, at Hooker, Okl.

Ohio Synod.—The "Kirchenzeitung" of March 11th appears as a special educational number. The institutions are: Capital University, Columbus, O.; Luther Seminary, St. Paul, Minn.; Teachers' Seminary at Woodville, O. An academy in Olympia, Wash., and one in Hebron, Neb., which is to be opened next fall. Referring to the institution at Columbus, O., the "Kirchenzeitung" says: "Our institution at Columbus, O., is surrounded by other schools. In the same city is the great Ohio State University with 2,600 students. At a distance of fifteen miles the United Brethren have a college with about 600 students. North of Columbus, in the little town of Delaware, is found the large Methodist school with over 2,000 students. Not far away towards the east the Baptists have a good school. The Episcopalians have a college near Mt. Vernon, O. Southeast from Columbus is a second state school at Athens with over 1,500 students. In Springfield, O., the General Synod has a college and a seminary which are frequented by more than 500 students. All these schools are in the immediate neighborhood of our institution and to some extent its rivals. Especially the great state schools and Wittenberg, too, draw many students who, by right, should come to us."

Missouri Synod.—This synod began work only a number of years ago in Brazil and reports wonderful progress. Its almanac for 1911 gives 17 pastors in Brazil, and only recently six theological students from the senior class in Concordia Seminary sailed for the same country. There seems to be room in that great country for Lutheran pastors. Many of our German people have found homes there. They were hitherto largely under the spiritual oversight of the Ober Kirchenrath in Berlin. The "German Evangelical Synod of the Province of Rio Grande do Sul" was organized in the year 1868. Of course, it was "Prussian Union" and the lack of a thorough confessional basis and a closer relationship among the scattered congregations was a hindrance in the development of a healthy church-life. No wonder that the Missouri Lutherans found a field for work. They have already established an educational school.

German Abroad.

The Monist Society, with Professor Haeckel as president, seeks to supply its members, who no longer will have anything to do with the Christian religion, with something like Sunday sermons. At a recent meeting of Monists in Münich, a gentleman from Leipzig by the name of W. Oswald, announced his intention to issue every week in the near future Sunday sermons. Our informant, "Der Alte Glaube, writes: "We are anxious to see these sermons; there will hardly be sale for them."

A professor of law in the city of Münich, Dr. von Amira, has withdrawn from the Catholic Church on account of the Modernist oath. Many other Catholics, the report says, have announced their intention to leave their church for the same reason.

According to the last census there are forty-six cities in Germany each with over 100,000 inhabitants. Berlin numbers over two million. Hamburg comes next.

Carthage, Ill. W. R.

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Devotional and Practical.

THE ANVIL.

BY JOHN CLIFFORD, D. D.

Last eve I paused beside a blacksmith's door,
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all those hammers so?"
"Just one," he said; then, with a twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

WEIGHT, OR WINGS?

Here is a man who wants to fly. He goes to some of the noted aviators, and makes known his desire. They begin to show him the latest models of aeroplanes. But the lightest of them weighs twice as much as the man himself. He tries to lift it, but fails.

"What!" he exclaims. "Must I add all that weight? I am too heavy already. I cannot lift one of these contrivances; to push one on its wheels for a mile would all but exhaust me. It is preposterous to tell me that such a machine will enable me to fly."

"But, my dear sir," expostulates an aviator, "you are not expected to carry or push this aeroplane. It is to carry you."

"But how can it? It is not like a balloon that must be held down, that tugs and frets to soar into the air. Here lies your aeroplane, helpless, inert; it must be lifted, pushed, or dragged about by a horse."

"Ah, you do not comprehend. Let me show you. Come, sit by me here. See, I start the motor. The propeller revolves. The whole fabric quivers with power. Now, behold, we are off, without the slightest jar. We skim the air like birds. We possess wings."

And it is even so. To fly, man must triple his weight by adding machinery." Yet this added mass is not really weight. It is wings.

I want to rise in realms spiritual. My soul would fly. I seek help from the Word of God. It says, "Take up the cross," "Take my yoke upon you." It speaks of "my burden." And, failing to comprehend the inner workings of the Maker's plan, I cry out:

"Alas, my Master, I cannot raise my own weight, and shall I add a yoke, a burden? Woe is me; I cannot carry such a religion."

Are there not many fearful and doubting souls who hesitate to take up the religion of Christ because they thus doubt and fear? Are there not those that call themselves Christians who are trying to carry or push their religion, and are making of life a desperate and exhausting struggle?

Let us listen to the exultant words of one skilled in long practice of soul-flying. "I can do all things through Christ which strengtheneth me." It is no longer I, but Christ." How Paul did skim through the spiritual sky!

My friend, is your religion weight or wings?—C. E. World.

PRAYER AND PERFECT POISE.

May I share with you a recent experience I had in calling upon some of our neighbors in humble life—a family living only three or four blocks distant from our school doors? From such calls I always find one receives more good than one gives. Such was the fact in this case. This neighbor is a widow who has been crippled for many years with rheumatism and is confined to her old rocking-chair. She yet manages to keep up the home while her grown children are away at work. While I was calling, her son came home from his daily work. In reply to my question as to what he was doing now, he said: "You know I had no time to learn a trade when I was a boy, for I had to earn money as fast as I could, by any odd jobs I could get; but I found at last that I must learn a trade or get no regular work; so I started in with an elevator contractor. That takes a level head, you know. I thought that I had one, but I knew nothing about it. The boss who was to teach me how took me up several stories in an unfinished building. Then he pointed to a lot of tools and said, 'Pick up that stuff in a bag, shoulder it, and come along after me.' I was getting scared, but I shouldered my load and adjusted it. It was too heavy to let me look up; I dared not look down the hundreds of feet in space. I just thought about keeping the load steady and my eyes on the fellow who led the way; so I went across the great metal girder to the farther end without any trouble, watched him work, and then he said: 'Now leave the stuff here and go back.' I tried to go as I was bid; but—will you believe me—I had no more courage: there was no load to carry, but there was no boss ahead either, and I could not stand up straight. I finally had to sit down and just work my body across, that way."

After listening to this story, told far more graphically than I have told it, the true import of it began to come to me; but not until I had left the house did its spiritual significance come home to me. When the burden laid upon our shoulders is too heavy to permit us to look up and the depths below us too abysmal for us to look down, we still may fix our eyes on the leader who is guiding our course and may adjust the burden more carefully. A sentence from one of Phillips Brooks's sermons then came to my mind: "Prayer is the perfect poise between the power and the task." The task is difficult but the power is infinite; we will shoulder the burden and keep our eyes fixed ever on our divine Leader.—Bible Record.

INDIANS AND THE GOSPEL.

The following comes from one of our missionaries laboring among the Indians in western New York: "There is something in the Indian's disposition when under the influence of the Christian faith that, through the power of the Holy Spirit, causes him to triumph over the adverse things of his reservation environment. The Indian learns easily to give place to wrath and yield disputed points. This has been wonderfully evident during the past year. There have been sharp disputes over property. Members have been alienated, and coldness in Christian life has been the sad result. By means of prayer services, held from house to house, conducted by Indians solely, all these troubles have been removed. They are now working together zealously, the past forgiven, and apparently forgotten. Thus, after years of Christian service among these Indians, who have been supposed to be unresponsive, stolid, and naturally of an unforgiving disposition, it is my belief that there is no people so susceptible to the touch of the Holy Spirit and so ready to forgive an enemy as these, my brethren, the Iroquois. A few years since a beloved elder was removed to his heavenly home. He left an only son, who had not devoted himself fully to the Lord's service. The young man's wife was not a Christian, and, perhaps, because of this fact he failed in consecration. In a time of special meetings she yielded her heart to God. Then the husband renewed his faith and was ordained an elder in his father's place. A letter received since the meetings from the widowed mother says: "Very thankful for the powerful hand of our Father in heaven in leading our meetings, for the love of our Father to make known to Jerome and Cora to say, 'I will.' This work of God's Spirit, the very powerful hand of our Father, has encouraged us greatly. We have now a workable session and a brightening prospect of growth."—Herald and Presbyter.

Home and Farm.

WHO BUT GOD?

Not worlds on worlds in phalanx deep,
Need we to prove that God is here;
The daisy fresh from Nature's sleep,
Tells of His hand in lines as clear.

For who but He who arched the skies,
And poured the dayspring's living flood—
Wondrous alike in all He tries—
Could raise the daisy's purple bud?

Mould its green cup, its wiry stem,
Its fringèd border nicely spin,
And cut the gold-embossèd gem
That set in silver gleams within,

And fling it—unrestrained and free—
O'er hill, and dale, and desert sod,
That man where'er he walks may see
In all his footsteps there's a God.
—Author unknown.

FOR KITCHEN WEAR.

There is no excuse for wearing untidy clothing in the kitchen or about the housework. Old dresses that were originally made for afternoon or evening wear are not suitable for the kitchen. They soil just as quickly and are not as easily cleaned as the plainer ones that are made especially for kitchen wear. The blue prints are probably the most popular with women who do their own work, and with those working girls who have learned to have a proper regard for their personal appearance. Of course those with very dark or sallow complexions may choose the dark red and white prints, or those called the silver grays. Whatever color is chosen, it should be made up without any fancy fixings which will add to the difficulty of laundering. If one-piece dresses are liked, they should be made to fit nicely and with not enough fullness to give a slouchy appearance. Fortunately the old-fashioned "Mother Hubbard" wrapper has gone out of style, and the modified forms now seen are quite presentable, even if one should be caught by early callers in her work dress. The tucked princess is a neat pattern for house wear. If one likes the skirt and waist effect, it can be secured by using a shirt-waist pattern cut off at the waist line and sewed to a plain skirt, with or without a belt set in. In the latter case the belt will be worn outside of the joining. If the shirt-waist and skirt are made separate, a skirt-supporter which will hold the waist down as well as the skirt up should be worn. If there is a stock or turn-down collar sewed to the dress, it will, of course, be of the dress material, but if it is made separate, a white one may be substituted when desired. Many women like the elbow sleeves for kitchen dresses, and they have the advantage of keeping clean longer than the sleeves that reach to the hand. These dresses are easily cleaned by soaking a while in suds and then rubbing out as usual. Use plenty of bluing in the rinse water and make the starch with blue water also. Always hang them in the shade to dry. Treated in this way, the blue dresses will keep their new look a long time.

The aprons are another part of the kitchen attire which should have attention. At least four large colored aprons are needed, and they may be of the good old style (the apron gathered into a band and a bib sewed to it) or gored to fit the form with straps extending from the bib over the shoulders to the apron belt. Either kind should have a generous-sized pocket. The straight aprons should have a six- or eight-inch ruffle at the bottom to better protect the skirt, as the straight length is liable to pull across the bottom and thus expose the bottom of the skirt when stooping.

Over-sleeves are also useful in the kitchen. They are used mostly to protect the sleeves of a good dress when one does not wish to change it for the kitchen dress. These are usually made to match the apron, and may be of any material desired. White sleeves and aprons are quite neat and dressy for use when preparing tea after an afternoon of making calls, or when doing the slight work necessary for the Sunday evening meal. Several white aprons should be in the kitchen outfit, as they are so much nicer than the colored ones when sitting down to table.—Christian Work and Evangelist.

POULTRY ON FARMS.

Some farmers keep a few sheep to consume certain foods, especially young weeds in the pasture, because the sheep prove profitable by performing the desired service, without estimating the profit from the wool or mutton. The hens, ducks, geese and guineas are fully as useful as sheep in consuming much that the farmer does not want on his farm, and they never fail to pay a profit on the amount of capital invested in them. The keeping of poultry is profitable if it is methodically and sensibly pursued. As a branch of farming that requires so little work, compared to dairying, carries with it so much enjoyment, and takes up so little space about a farm, there is nothing so profitable that can take its place. To operate a farm, large or small, without a well-arranged chicken department would seem to lack a feature that would be noticed by nearly every one, and would cut off a supply of ready money for household purposes that would soon be felt and regretted. Poultry raising is profitable to many, no doubt, and a pleasant pastime rather than labor. Fowls are profitable on some farms, even when subjected to gross inattention, but when given the opportunity they seldom fail to return a satisfactory recompense for the care bestowed upon them. — Religious Telescope.

THE POULTRY-YARD.

This is the month the turkeys begin laying.

There is no better time than now to set geese eggs. Set them under a hen, allowing her five eggs, which are about all she can conveniently cover.

Some folks are forever planning ahead and figuring how to make chickens pay, and while they are puttering along with their plans and figures the hens and their brood are neglected.

No fowl is so hard to doctor as a turkey. A secret of success with turkeys lies in avoiding inbreeding. A little turk debilitated at the start by inbreeding has a poor chance for its life.

The baby chick trade has grown wonderfully. Twenty years ago poultrymen never dreamed of starting a business in that line, while now hundreds of thousands of these innocents are annually sent out.

As the nights are still cold it is advisable to give the hens but eleven eggs at the time of setting them. This affords the hen a better chance to cover and warm the eggs properly, bringing forth better results.

It's all right to have the brood coops wind-tight but not air-tight. It does not take much of a carpenter to put a pane of glass in a brood coop, and the chicks do better if they can have light when they must be shut up during cold, stormy weather.

When a spell of bad weather comes, look out for lice. They multiply fast when hens and chicks have to be confined to their coops much of the time. These pests will soon reduce the vitality of the liveliest chick ever hatched, so that it will be in good condition to take gapes or some other ailment. — From April Farm Journal.

—Before starting to rake out the ashes from the kitchen range previous to the usual doing up, place a thin board or piece of paper across the top of the ashpan, and you will be astonished at the absence of dust on the mantlepiece.

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The Family.

MAN.*

Spark of Infinity!
Germ of Divinity!
Fire of Prometheus, shrouded in clay;
Doomed to mortality,
Prey to fatality,
Child of eternity, worm of a day;
Mind, which can compass the stars with its span.
Creature of mystery! Marvelous man!

Moulded in purity,
Quenched in obscurity,
Tossed like a waif o'er Time's turbulent sea;
Heir of salvation
Or dark condemnation;
Destined an Angel or Demon to be;
Eagle! whose pinions might gleam in the sun—
Groveling in mire which a reptile would shun.

Heart, with a vacancy
Nothing can satisfy,
Filled with some pitiful bauble or toy;
Pleased with variety,
Palled by satiety,
Groping for happiness, yearning for joy;
Steeped in iniquity, folly, and pride,
Thrusting its Monarch and Maker aside.

Deity bled for thee!
Pitied thee, pled for thee!
Proffered His treasure eternal in vain.
Bulk of humanity,
Cursed with insanity,
Trample all offers of grace with disdain;
Thinking it wiser their God to defy—
Shrouded in dark degradation to die!

Arch o'er immensity,
Thronged to intensity,
O'er the vast myriads of wanderers sweep;
Endless their numbers,
For death never slumbers;
Oh! 'tis a sight at which angels must weep.
Whence are ye flying, dark atoms of clay?
Ask the poor wanderers, and what can they say?

When shall this mystery
Shrouding man's history
Burst like a flash on our wondering gaze?
Cut from its centre sun,
Can the lost planet run
Back to its orbit in splendor to blaze?
Silence, rash mortal! this sentence indite:
"Shall not the Judge of Creation do right?"

* A remarkable poem, full of fire and vigor. It was written by an artist who died in early manhood, just when fame was making his name known, both as poet and painter, in the literary and artistic world.—Ex.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.
—Horatius Bonar.

Headaches are all due to constipation. Let your doctor decide.

Hard headaches. Dizzy, sick headaches. Burning, throbbing, splitting headaches. And the great majority Anything better than Ayer's Pills? Then act accordingly.

J. C. Ayer Co., Lowell, Mass.

PATRIOTISM AT THE CUSTOM-HOUSE.

Elinor Stuart's patriotism was the source of much amusement to her friends. Yet it was a very real sentiment, taking the form not only of flags and enthusiasm, but of intelligent interest in the questions of the day. When she discovered that her favorite cousin, who had just come of age, had no intention of voting upon election day, her indignation was sharp and instant.

"And I suppose you call yourself a man!" she exclaimed.

Rob's eyes twinkled with amusement. He liked to see Elinor "stirred up."

"What's the use?" he asked, lazily. "If I had a thousand votes, I couldn't do anything against the 'ring.'"

"And so, because your vote can't effect a revolution, you are willing to stand by and see the 'ring' stealing from the poor, robbing children of their rights, and murdering people generally—for what else does their indifference about the water supply and health regulations amount to?—and never utter a protest! It's strange that the 'ring' lives, isn't it! As if honesty weren't one's concern with one's self. If only I were a man, I'd cast my vote for the right if I were the only one in the whole city who did! I'd do it for the sake of my self-respect, if nothing else."

The merriment had died out of Rob's eyes and in its place was a very sincere admiration.

"I believe you would, Nell," he said.

A few months later an aunt who was going abroad for the summer took Elinor with her. The night after her return the cousins all came in. Elinor was full of enthusiasm about her trip, and showed the things that she had brought over. Among the rest was a quantity of exquisite lace.

"You have had to pay a nice little bill at the custom-house," one of the girls said.

"Not on that," Elinor returned, laughing; "the custom-house never saw that." Then looking up she caught Rob's astonished glance; the color rushed over her face. "Aunt Elinor brought all hers in," she said, defensively; "everybody does. Nobody considers it wrong; the government doesn't need money."

The talk changed and the uncomfortable subject was dropped. But after the others had gone Rob went across to Elinor.

"Nell, how could you?" he asked. "I had thought you so absolutely square. Do all women have blind spots in their consciences?"

"But I never thought that it was wrong, Rob," the girl faltered.

Rob made an impatient gesture. "Do you remember what you said the night before the election?" he asked. "You didn't spare words, Nell. You gave it to me straight from the shoulder. You said honesty had nothing to do with the other party—that it was a fellow's concern with himself. I'm not defending myself — I deserved every word — but I'm mighty glad that I didn't know about this then or I'm afraid I shouldn't have listened."

It was a sharp lesson, but one that the girl never forgot. She went abroad more than once in her life, but, as she told a friend, "I kept tight hold of my patriotism at the custom-house." — Elizabeth Holmes, in Forward.

THE BOY AND HIS HOME.

The boy's standing, above all, in some homes is deplorable. Much has been said about mother and daughter, but very little about mother and son.

Too often he is treated as only a something that comes home three times a day to eat his meals, and after supper, with a change of collar and necktie, off he is to go, only to return home in time to retire.

What wonder, then, that he looks for his amusements outside the home, seeking the card-room or the billiard-room? He certainly needs a little recreation after his day's work is over.

Perhaps nothing is done at the home toward entertaining him; he is looked upon as a separate being, not as a member of the family. Little pains are taken to make it attractive for him within the boundaries of the home. How can he feel interested in the home and its belongings? He is very seldom consulted about the family transactions, the supposition being that he does not care. This is a great mistake. He will care, if you show him how to care. Boys can think and feel the same as other people.

When a boy—no matter what his age may be—comes home, do every-

thing to make it comfortable for him. Do not keep reminding him of coming into the house with his shoes dirty; overlook the dirt occasionally, and pay more attention to the boy, and he will in time himself look after his shoes.

Take an interest in all his affairs, whether they be play, school or work. Talk over with him the day's happenings, his experiences, the people he met, what words were exchanged, and so on. All these little attentions help to hold him closer to the home. Ask his opinion on your new bonnet, or the new wall-paper, or even if it is an expensive painting you have bought. By so doing you bring out the best that is in him. Please the boy, and he will please you.

A teacher once asked a little boy, "How many boys does it take to make one good boy?" "One, sir, if you treat him well."

We should bear in mind that the boy of to-day may be the statesman of to-morrow.—Miriam E. Brozman in Exchange.

ONE HEART MAKES GLAD.

It was an uncomfortable windless day. The sun shone through a mist of haze and heat, the road and roadside grass and bushes were gray with dust, and the car was nearly filled with weary-faced people. The previous car had jumped the track, and some of us were anxious and cross, fearing the delay meant missing the train at the junction.

Another stop, this time to take up two passengers at the crossroad, one of whom was a stout old lady, who said "Thanky, dear!" to the conductor who helped her on. Her hair was silver-white and her face was wrinkled, but, oh, the sweet beauty of it! She beamed on us, one and all, as if we were welcoming friends, and then settled happily in her seat.

"La, now! ain't this ere car nice, Lizzie? The last time we went from your house to visit Carrie we rode in a wagon! It's truly wonderful how things is improvin'! I wisht we had cars out our way. But land sakes! one can't hev ever'thing!"

Soon we halted at a switch and some one said:

"Oh, dear, another wait! And isn't it hot?"

"Prime weather for corn!" answered the dear old grandma. "We've got a patch nigh onto an acre, with three plantin's in it, so we'll hev b'ilin' corn clear up to frost! This sun an' heat is wonderful sweetenin' to the ears! An' we've got melons, too."

Every one of us smiled, and wished that she was our very grandma and that we could visit her in her up-country home, have a feast of that sweet corn, and, better still, forget our world-frets and hurts in the presence of simplicity and overflowing loving-kindness!—Ex.

A HEARTFELT PRAYER.

Former Vice-President Adlai Stevenson some months ago was taken seriously ill while visiting in Chicago at the home of his son-in-law, Dr. Martin D. Hardin, pastor of the Third Presbyterian church. A long siege in the hospital followed, and when improvement began, Mr. Stevenson was brought back to the manse for convalescence.

Mrs. Hardin, fearing that the children would make the house too noisy for her father's comfort, left him in a nurse's care, and herself took the children away to the family home in Bloomington, Ill. There the children daily prayed for him.

But the youngest lad, aged five, one night under his breath, supposing that his mother could not hear, added to his prayer a little confidential "aside" to let the Lord know the real state of his feeling on the subject.

The little chap prayed: "O Lord, please make grandpa well! But, Lord, we are having a mighty good time here, and you don't need to do it any sooner than you have to."—Ex.

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"AROUND THE HOME TABLE"

Dr. J. C. Jacoby has prepared a second edition, enlarged, of his excellent volume, entitled, "Around the Home Table," which will be ready for distribution April 1st. It contains fifteen chapters, each devoted to topics of primary importance to Christian parents and Christian readers generally. The fundamental doctrines of our Church are treated in a comprehensive and popular style, and many subjects of practical importance, such as the Christian home, marriage, the relation of the home to the Church, true manhood and true womanhood, fill out the general plan of the author. Its title indicates the sphere of its largest usefulness. It is a book for the home and deals with subjects which ought to be familiar to the members of every Christian family. While it is popular in style, it is written with a clear understanding of the best theological literature of our Church. Dr. Jacoby has rendered a service to our Lutheran laity by preparing another edition of his valuable volume on Lutheran doctrine and practice. It contains 365 pages and will sell at $1.00 a copy, net, in cloth. Address, The Lutheran Publication Society.

NEW VOLUME ON FOREIGN MISSIONS

All missionary workers will be greatly pleased to learn of the early publication of a new volume by Dr. L. B. Wolf, entitled, "Missionary Heroes of the Lutheran Church," which will be issued about May 1st by The Lutheran Publication Society. This volume will contain a brief history of the beginnings of Lutheran Foreign Missions, *which were also the beginnings of Protestant missions*, and will continue this history up to the present time, with special reference to the work of the General Synod in India and Africa. Probably the most valuable portion of the book will consist of a series of sketches of great missionaries of our Church. A chapter each will be devoted to the lives of David Ziegenbalg, Christian Frederick Schwartz, Father Heyer, Morris Officer, David A. Day, A. D. Rowe, Dr. John Henry Harpster and Samuel C. Kinsinger. The book will contain about 256 pages of text and 32 pages of portraits and illustrations. It will fill a place of its own in the missionary literature of the Lutheran Church, and satisfy a long-felt want among missionary students. It will be published in neat and inexpensive style at about 75 cents a copy, net, in cloth; 50 cents, net, in paper.

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Young Women's Column

WOMAN'S RIGHTS.

She's got the right to handle a broom,
And why does she want any more?
She may wash the dishes till day of doom,
And why does she want any more?
She's got the right to cook and to scrub,
To play the piano, or rub-a-dub-dub
In a lowlier sphere, at the laundry tub—
And why does she want any more?

She's got the right to teach and to sew,
And why does she want any more?
(She's only two-thirds of a teacher, though,
And she mustn't ask any more.)
She may rock the cradle and mend the hose,
And solace her mind with dreams of clothes
Or else to the Woman's Page she goes—
And how can she want any more?

She's got the right to a clerk's employ—
And how can she ask any more?
To take the place of a younger boy—
She mustn't ask any more.
The right to labor as hard as she can,
Wherever they cannot afford a man,
And to get her pay on the half-rate plan.
She mustn't ask any more.

She's got the right to a student's hat;
Now, how can she want any more?
But somebody had to fight for that,
And she mustn't want any more.
She's got the right to a choice of schools,
And to quite a respectable lot of tools,
Such as have never been used by fools—
She cannot want any more.

She's got the right to a soul—Oh, yes!
And why does she want any more?
The right to be pious for two, I guess;
Could any one ask any more?
She may hear the brethren preach and pray,
She may serve the Lord in a quiet way,
With schemes for raising the parson's pay—
And why does she want any more?

She's got the right to be taxed—or hung—
And nobody can have more!
She isn't forbidden to use her tongue;
And she never can want any more.
And she has her representative now,
A piece of a man—somewhere, somehow—
Mixed up in all the political row—
And how can she want any more?
—Public Ledger.

MR. TAFT'S PENWOMANSHIP.

President Taft has delegated to a woman, the widow of a former comrade in the government service in the Philippines, the authority to write his official signature. The woman is Mrs. James A. LeRoy. The duty that is assigned to her is that of affixing the signature of the President to the patents issued by the land office. Of these there are some 6,000 a month. This many times in each thirty days will Mrs. LeRoy write the name of the President. This is her sole duty, and when it is finished she may darn the stockings of her children or perform any other tasks that her personal desires may dictate.

When Mr. Taft first went to the Philippines there crossed over on the same boat James A. LeRoy and his young wife. Mr. Taft came to know them well. Later Mr. LeRoy was secretary to Dean Worcester, one of the Philippine Commissioners. But before leaving the United States, Mr. LeRoy had been a newspaper man in Detroit and other Lake cities and a correspondent in Washington. Because of this, it devolved upon him to hand out the news of the administration of the islands. For some years he was known as the Associated Press of the Philippines.

Later, Mr. LeRoy's health failed and he returned to the United States, going to New Mexico to recuperate. He was appointed to the consular service, and served the nation in Mexico for some years, and there he finally died of tuberculosis. Mrs. LeRoy and her three children returned to their original home in Pontiac, Michigan. But the Chief Executive never lost sight of them. For some time he had been quietly on the lookout for a post in which he might install the widow of his former associate. Then the vacancy occurred in the land office that not only served the purpose, but lent a particular significance to the appointment because of the intimacy of the service that was to be performed. Mrs. LeRoy accepted the proffered post, and was recently installed.—Harper's Weekly.

THE OPTIMIST AND PESSIMIST.

Jim Jones is an optimist, and Bill Brown, of the same town, is a pessimist. When it rains Bill Brown complains that it is going to get muddy; but Jim Jones, wreathed in smiles, says that rain is a mighty good thing to lay the dust. When the sun shines again Bill kicks about the heat; but Jim, still smiling, says that sunshine is a mighty good thing to dry up the mud.

Bill complains that business is not half as good as it was when it was twice as good as it is. Jim congratulates himself that business is twice as good as it was when it was only half as good as it is. These two men, living in the same town and under the same natural conditions, see things differently, and the one is always happy and the other always miserable. The difference lies back of their eyes, not in front of them.

They are not any particular types of men. They are not confined to any particular town. They are everywhere throughout the world.

The pessimist goes about with a lantern, peering into the dark places, looking for meanness and things to find fault about. The optimist goes about in the bright sunlight, looking for the beautiful things, and finding lots of them.

The optimist rises in the morning with gladness in his heart, sunshine in his face, and smiles upon his lips. The mere privilege of living and enjoying nature is priceless satisfaction to him. He gets good out of life every moment of his existence. He is a man to be envied, if envy is ever allowable.

The pessimist not only warps his mind, but his physique as well, and his influence on others is decidedly bad.

Neither, in extreme, sees things as they actually are to others; but as each sees them they actually are to him, and his life is lighted or darkened according as he lets sunshine into it or shadows.

Happiness, it has been said, is a mosaic composed of very small stones. Each, taken singly, may be of little value, but when all are grouped together, combined and set, they form a pleasing whole.

One who must try to get away from himself and out of his usual environment to find happiness will never find it. If one is miserable and gloomy by nature, let him go where he will, his jaundice and spleen will get there with him. We carry with us the beauty we visit and the song which enchants us, or else they don't exist for us anywhere.—Ex.

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Young Men's Column.

FROM THE "WORLD CLEANERS."

BY SAM WALTER FOSS.

With the warp and woof of railroads do
we mesh the roaring land,
And across the sundering ocean shoot
our shuttlecocks of steam;
And we talk of trade and commerce—but
the wise ones understand
There's a higher aim than barter in the
purpose of our scheme.

There's rhythm in the water-wheel that
drives the whirring loom;
There's music in the woodman's axe
that clears the tangled glen,
For foundries and for factories the will-
ing world makes room—
But souls are more than merchandise,
and mills are less than men.

So you play a larger music than the an-
them of the mills,
And you waft an ampler commerce
than our bales of golden fleece;
And like morning is the coming of your
feet upon the hills,
With your brotherhood of blessing and
your sisterhood of peace.

Loose the clinched fist of the foeman
in the hand-shake of the friend;
Change the war-screech of the vulture
to the love-lay of the dove;
Call the sullen sundered peoples, to the
earth's remotest end,
Round the hearthstone of your welcome,
and the home-light of your love.

From "Songs of the Average Man."
Copyrighted by Lothrop, Lee & Shepard.

THE POWER OF HABIT.

I tell you, young men, that while the power of a bad habit strips you of nerve, and energy, and freshness of feeling, it does not destroy your responsibility. You are accountable to God for every power, and talent, and influence of position. Although the power of evil habit destroys your power of good, you are as accountable for it as if you had put it forth, and then, too late, you will find the wages of sin is death. If you say, "I can quit it, but I won't! Should I find it by experience to be injurious, I will give it up"—surely that is not common sense. Such is the fascination thrown around a man by the power of evil habit that it must have essentially injured him before he will consent to give it up! Many a man has been struck down in his prosperity, has been sent to prison before he acknowledged that his evil habit was injuring him. You might as well say: "I will put my hand into the nest of the rattlesnake, and when I find out that he has struck his fangs into me, I will draw it out and get it cured."

I remember riding from Buffalo to the Niagara Falls, and I said to a gentleman, "What river is that, sir?" "That," he said, "is Niagara River."

"Well, it is a beautiful stream," said I; "bright, and fair, and glossy. How far off are the rapids?"

"Only a mile or two," was the reply.

Now launch your bark on that Niagara River. It is bright, smooth, and beautiful, and glassy. There is a ripple at the bow; the silvery wake you leave behind adds to your enjoyment. Down the stream you glide, oars, sails, and helm in proper trim, and you set out on your pleasure excursion.

Suddenly comes one cry out from the bank: "Young men, ahoy!" "What is it?" "The rapids are below you." "Ha, ha, we have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall make up with the helm and steer to the shore; we will set the mast in the socket, hoist the sail, and speed to land. Then on, boys; don't be alarmed; there's no danger."

"Young men, ahoy there!" "What is it?" "The rapids are below you." Ha, ha; we will laugh and quaff; all things delight us. What care we for the future! No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may; we will catch pleasure as it flees. This is enjoyment; time enough to steer out of danger when we are sailing swiftly with the current.

"Young men, ahoy! ahoy!" "What is it?" "Beware! beware! The rapids are below you!" Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! Quick! Pull for your lives!—pull till the blood starts from your nostrils and the veins stand like whipcords upon the brow! Set the mast in the socket, hoist the sail! Ah, ah!—it is too late!

Thousands go over the rapids every year through the power of evil habit, crying all the while: "When I find out that it is injuring me I will give it up." The power of evil habit, I repeat, is fascinating, is deceptive, and man may go on arguing and coming to conclusions while on the way down to destruction.

It is as if a man would start in a chase after a bubble, attracted by its bright and gorgeous hues. It leads him through vineyards, under trellised vines, with grapes hanging in all their purple glory; it leads him by sparkling fountains with delicious music and the singing of birds; it leads him through orchards hanging thick with golden fruit. He laughs and dances. It is a merry chase. By-and-by that excitement becomes intense, that intensity becomes a passion, that passion a disease. Now his eye is fixed upon the bubble with fretful earnestness. Now he leaps with desperation and disappointment. Now it leads him away from all that is bright and beautiful; from all the tender, clustering, hallowed associations of by-gone days, up the steep, hot sides of a volcano. Now there is pain and anger in the chase. He leaps and falls, and rises, bruised, scorched, and blistered; but the excitement, the power of habit, has the mastery over him; he forgets all that is past, and in his terrible chase he leaps again. It is gone!

Yet still he pursues his prize, knee-deep in the hot ashes, he struggles up with limbs torn and bruised, the last semblance of humanity scorched out of him. Yet there is his prize. He will have it. With one desperate effort he makes a sudden leap. Ah, he's got it now; but he has leaped into the volcano, and, with a burst bubble in his hand, goes to his retribution. Every man possesses an evil habit who follows and is fascinated by an enjoyment God has not sanctioned. Heaven pity such a man. He barters away jewels worth all the kingdoms of the earth, and gains for them—a burst bubble.—John B. Gough.

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For the Children.

ON BAKING DAY.

My mamma makes the bestest pies,
In whole long rows upon the shelf,
And baking-day's so full of work
I have to help a lot, myself!

I run down cellar as quick as scat,
And fill my apron from the bin
With big red apples, cold and crisp,
And then I rush upstairs, again.

I love to stand upon a chair,
And watch my mamma mix the crust,
And peel and slice the apples in,
With cimminum, that looks like rust.

My mamma's pies are different
From other ones—and papa, he
Says it's because she mixes in
Her love for him and Jack and me.

So, when the baking's all done up,
And pa and Jack come home—why, then,
We eat those 'lishus pies so fast
That mamma has to bake again!

—The Housekeeper.

THE DUKE O' KENT.

BY ANNIE HAMILTON DONNELL.

Kent hurried into his fur-lined coat and crammed on his fur cap. If he could only get there before the rest swarmed out in their woollen coats and caps, before any one could shout: "Here comes the Duke o' Kent. Make way for the Duke o' Kent."

"If they call me that again—" The boy ground his white teeth together in a little spasm of rage.

Terence would be there, waiting. Oh, of course, of course, Terence! He was always there, sitting terribly straight behind his horses, or stooped over the steering-wheel of the big car. Terence's back could stoop or straighten according to the demands of his position as chauffeur or coachman.

Kent half wished it would be the car—no, the horses—oh, what did it matter which, if it had to be one or the other? He hated both. All the hot little heart of him underneath the fur coat fiercely rebelled.

Terence was waiting, and so was the swarm of boys and girls. Reddy Barrett, in an overcoat conspicuous for big, neat patches, was ready with his shrill directions to his followers.

"Form in double line, there, girls on one side an' boys on t'other; don't you see he's a-comin' out? Make way for him! Open yer line, an' let him pass between yer; make way for the Duke o' Kent to pass."

Kent strode between the laughing lines in a very frenzy of hurry to get it over with. He looked neither to the right nor left; not for worlds would he have looked toward the girls' side especially. He got to the end of his dreaded little gamut at last, and leaped into the waiting car—it was the car this time. Even Terence was laughing.

"Hurry, can't you? Oh, won't you speed her up, Terry?" he besought in a low tone. "If you come to school after me to-morrow, you've got to come with a—a wheelbarrow!"

Reddy's shrill call arrested them as they started away. He was waving a strapful of books.

"Hold on, your highness!" he called. Reddy was not certain of the proper expression of respect for dukes, but he would chance "your highness." "Hold on; you've dropped your highness's books. Here, Rosie, you take 'em to him; you're the dressed-uppest one."

Rosie was sweet and pink, like her name. Kent was in all her classes, and liked her better than any one else in his new school. It was principally because he was afraid of seeing Rosie laugh that he had not wanted to look at the line of girls on his tortuous little journey out to Terence.

"Here," Rosie said, reaching up with the books; "you dropped 'em most opposite me. Wait; I want to say something else. Don't — don't you go to feelin' bad because they make fun. They'll get sick of it bime-by; an' anyway *I* didn't laugh."

"Honest?" Kent leaned out toward her eagerly. If just one hadn't laughed, and that one Rosie!

"No, I never; I'd be ashamed. Just because you're rich, you ain't to blame."

The boy rode home, oddly comforted for being rich. The sore spot under his fur coat had been rubbed with the gentle salve of Rosie's sympathy; he would wait, and not speak to father to-day. Perhaps by to-morrow they would get sick of it.

But for many to-morrows they continued to play their little jeering comedy whenever Kent appeared after school, with Terence there waiting, and Terence was always there. At recess one day Rosie sought out Kent, and offered a bit of advice.

"Why don't you walk home, Kent, same as we all do? Tell that coachman not to come after you; that's what sets Reddy to goin'. An' the rest'll do anything Reddy tells 'em to."

"I can't," Kent replied sadly. "Don't you s'pose I'd crawl rather'n ride, if I could?"

Her eyes sought his straight, strong little legs; they looked able to walk from the school-house to the "Palace," as Reddy called Kent's great and splendid house.

"You don't look lame."

"I ain't. I could beat Reddy Barrett runnin' any ole day. I can jump; I've got a vaultin'-place in my back yard. I can beat my father vaultin'."

"Gracious! Then what makes you let that coachman come every single day, an' get laughed at?"

Kent's flushed face took on a curious tenderness that made it look like the face father kept in the little velvet frame with doors to it on his writing-table. That face was always tender.

"I—I guess I can't explain so very well, Rosie; it's too kind of secret." He meant "personal." How could he tell her that it was because father liked to have Terence come for him, and he could not bear to trouble father now when his face was always so sad because of having only that tender face in the closed frame left of mother?

Kent was all his father had now. Mother had died just before they came to this new home, he and father. It was because she died that they had come. They had the big, fine house all to themselves, except for the servants. Father sat all day at his table, writing hard to keep from remembering; but once Kent had found him with the little velvet doors of mother's picture open, just once. He could not forget his father's face that time. Since then he had felt special tenderness for father.

"I guess I can't explain, Rosie;" so he had answered. That afternoon Rosie had laughed too. She had been hurt at his refusal to take advice.

Father at his writing-desk one afternoon heard the honk of Terence's horn as the big car swung round the corner. He had been sitting there all the time since lunch, but the sheets of paper spread out before him were all blank sheets. The little velvet doors were open.

He could see Kent alone on the seat behind Terence; such a straight little chap! If she could only see him sitting there, holding his head up like that, just as she always held hers— They had sent home such splendid records of the little fellow's work at school. If she could only know! She had always said he must be a scholar.

Steps sounded presently on the stairs, and came along the hall. They were rather heavy little steps.

"Come in," father said; but first he gently closed the velvet doors.

Kent's arms were full of books and slates and the smart little leather case that held his pencils and pens.

"I've brought them home," he said quietly, "because I'm not going to school any more, father. I thought I'd ought to come up an' tell you."

"Perhaps it was a good plan," father returned gravely. "Sit down, sonkin, and explain." "Sonkin" had been her name; it slipped out unconsciously at sight of the sober little face. Kent's face was more than sober; it was appealingly dis-

tressed as father studied it more attentively.

"I'll get my lessons at home; I'm willin' to study all the time, father, the whole time. Maybe I can get ready for college a lot sooner."

"But why not go back to school and study there?"

Kent was silent.

"Has anything unpleasant happened, sonkin? Haven't they been good to you?"

"Nothing—diff'rent. They've been as good as—as ever," Kent said slowly. Then suddenly he faced his father. "Did you use to walk home from school ever, father?"

"Walk home, sonkin?"

"Yes, instead of riding, you know. Did you ever?"

A vision rose slowly before the man beside the big table of a little sunburned, shabby fellow trudging barefoot along dusty roads.

"Yes, I used to walk home," father said.

"My!" breathed Kent. "It must have been nice. Wasn't it fun? Did anybody—I guess perhaps nobody ever called you 'duke' of anything an' made rows o' children for you to walk between. Of course not, if you just plain walked—"

The sunburned little chap had just "plain walked." Father regarded the earnest face above the armful of books with puzzled, attentive eyes. The fragment of explanation that had leaked out must be expanded into the whole story. He would seek further information from Terence.

"Sit down here in my place, sonkin, and look at the pictures in my new bird-book; it came this morning, and I thought of you at once. The plates are colored beautifully. I'll be back soon; I've got an errand out to the stables. Don't worry any more about studies and school; we'll fix that up all right."

He came back from the hall, and looked in at the intent little figure hovering over the new book. Some sudden, tender impulse sent him back to the big writing-table to set the little doors to mother's face wide open. When the boy looked up it would be into those loving, gentle eyes.

Back from an interview with Terence, father sat down beside Kent, and looked over his shoulder.

"Live birds, almost, aren't they? That little red-vested fellow could almost sing us a solo. Some day, sonkin, you and I must go out to the woods, bird-discovering. I think I shall take a vacation soon, and we'll have times together."

"Goody! Only, if I have to study all day—perhaps I wouldn't have to Saturdays, though," Kent added hopefully. "It would be great to go birding! My! father, do you suppose we could—walk?"

The man's eyes suddenly filled with tears. He turned to the window to hide them. It almost seemed that, if he looked back at the sweet face in the picture on the table, he would find tears in mother's eyes, too.

"Walk? Of course we'll walk. How would you like to go barefoot, sonkin? You might try it once. And we'll take our dinners in a dinner-pail! And speaking of walking reminds me that I'm not going to—to spare Terence any more to go after you nights. I have found something else I want him to do. I guess you can walk home from school, can't you, sonkin? If you think you can—"

"Try me!" shouted Kent. "I'll run home. I'm goin' to stump Reddy Barrett to race me to his street."

There was nothing more said of studying at home. A few nights later Kent burst in from school with the momentum of a small cyclone. His cheeks were red with excitement.

"Well, I beat the rubber, father! Reddy beat the first day, an' me the next; but I got there first to-day. Reddy says I'm the worst person to beat. An' Rosie Miller says I've got the fastest legs in our school."

If mother could only see the happy face of him! Father slipped open the little velvet gates in a wistful passion of yearning. It almost seemed as if she saw.—Junior C. E. World.

WHERE CHILDREN PLAY AT MIDNIGHT.

It may sound strange to you, but those Eskimo children of the far, far North are, in many ways, just like you boys and girls in the homeland. They like fun, and they like candy, too. They play in make-believe houses, and take long journeys in make-believe boats.

On the beach, in the summer, they often pile the sand into a mound, and dig a hole for the door—and this is a little house, or "igloora." The owners of these little houses visit each other and serve feasts of make-believe goodies from flat stones.

Here they play for hours at a time, perhaps far into the night, or all the night. For in this far Northland, in the summer time the sun does not set at night, but, for nearly three months, goes around and around the heavens, making night as bright as day.

How the children enjoy this! Their parents are so indulgent that the children are allowed to play until they are too tired to stay up longer. It may be just morning when they come home for rest. Many times, just after I have risen in the morning, I have seen children going home, having played all night.

The little girls like dolls. Instead of carrying them in their arms, they carry them on their backs, under their fur blouses, just as their mothers carry the babies. They have seen very few dolls—only those given at Christmas by the missionary or the trader, so that many a little girl has only a make-believe doll to play with. She may take a pair of large mittens, tie them together with a belt, and then slipping them on her back, under her blouse, she will walk back and forth swaying her body and singing an Eskimo lullaby. Sometimes they use a puppy as a doll. One little girl will struggle until she can get the puppy into the right place on the other's back, and there she will belt it fast, and there it will have to stay. This is great fun for the children, and many little dogs seem to enjoy it, too.

Both the boys and the girls delight in drawing pictures. They draw ships, houses, canoes, sleds, and people. They hastily learn their lessons, then over goes the slate, and picture-making begins. At first they were afraid I would not like this, so when they saw me coming one would give the alarm—"*Aganak kairok!*"—"The woman is coming!"—and the picture-maker would hastily draw the slate over his face and not a line would remain. But when they found I was interested, they would bring me their slates, and even received prizes for the best drawing.

As the Eskimo children learn English, they read more and more about you boys and girls, and they long to see you and the wonderful things of your land, but they are quite content in the frosty North. A happier lot of children you would rarely find.—Presbyterian.

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BOOK REVIEWS.

The Pupil and the Teacher. *By Luther A. Weigle, Ph. D., Professor of Philosophy, Carleton College. Lutheran Publication Society, Philadelphia.. Pp. 216. Paper 35 cents net; cloth, 50 cents net.*

This is the second volume of the Lutheran Teacher Training Series issuing from our Publication Society—a series that is admirable in conception, and, so far as it has been carried out, admirable in execution. The selection of Dr. Luther Weigle to prepare the volume on the pupil and the teacher was a happy one. His psychological and philosophical studies and attainments and his experience as a successful teacher fit him in a rare degree to deal with these vitally related subjects. Particularly relevant and informing is the analysis of the development of the child from its first impressionable years—on through middle and later childhood and through early and late adolescence, and the discussion of the functions of instinct, habit and will in the growing, expanding human life. Every page reveals familiarity with the subject, and with the best and most recent literature bearing upon it. The value of Dr. Weigle's exposition is that it is based upon an empirical view of the problem and not a merely theoretical one. He shows us personality in the actual process and order of its development, with the characterizing features that mark each stage of it, physical, mental, emotional, moral and religious. The teacher who understands this process and adjusts his teaching to it has an incalculable advantage over the one to whom Sunday-school scholars of all ages and stages of development look pretty much alike. Following Part I, on the Pupil, comes Part II on the Teacher, which deals with the problem of how to adapt the instruction to meet the conditions which have been shown to be actually presented in every group of Sunday-school scholars. It discusses the question of grading, of a plan for each lesson, methods, etc. It is full of helpful suggestions—so full, indeed, that we do not believe any teacher can note them without being roused to a new sense of the dignity and possibilities of his work, and seeing it more clearly in its relation to spiritual ends. There could be no happier omen for the future of our Sunday-schools than the knowledge that teachers generally were using this as a text-book for serious study. It supplies exactly what is needed for efficiency and enthusiasm in the instruction.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. *Edited by Samuel Macauley Jackson, D. D., LL. D. (Editor-in-Chief), George W. Gilmore, M. A. (Associate Editors and others). Complete in twelve volumes. Volume IX, Petri to Reuchlin. Large quarto, 518 pages. Cloth, price, $5.00 per volume. Per set, $60.00; sheep, $84.00; half morocco, $96.00; full morocco, $108.00.*

This ninth volume of this great work is one of uncommon interest because, in part, of the topics that come within its scope. On the one hand, it discusses the "Papacy," and, on the other, "Protestantism." A valuable feature of the article on the first topic, which, we may remark, in passing, holds that the papacy, in the light of objective historical contemplation, is a product of evolution, is the appended list of the Popes, according to the Roman claim, from the beginning to the present. The volume is rich in denominational articles, including sketches of the "Presbyterians," the "Protestant Episcopalians," "Reformed Episcopalians," "Reformed (Dutch) Church," "Puritans and Puritanism," etc. Among other articles, the one on "Predestination," by Professor Karl Müller, of Erlangen, is of particular interest to the student of the history of doctrine. Of scarcely less interest are those on "Pietism," "Rationalism and Supernaturalism," "Positivism," and "The Philosophy of Religion." As an indication of the up-to-dateness of the volume, it is interesting to note that it includes a treatment of "Psychotherapy," by Dr. Samuel McComb, of the Emmanuel Church, Boston. Under the caption "Preaching," Dr. E. C. Dargan presents a comprehensive review of the history of sacred discourse since apostolic times, closing with a "twentieth century outlook," the features of which are "the social and ethical forces in the pulpit to-day." But it is impossible to specify in detail the richness and fullness of the materials here assembled. It seems to us, however, that the successive volumes of this great work have heightened our appreciation of it and of its indispensableness to the minister and cultivated layman who wishes to have easily accessible a store-house of the latest information in the sphere of religious knowledge.

A Brief Study of Christian Science. *By Rev. Geo. W. Sandt, D. D., Editor of "The Lutheran." General Council Publication House, Philadelphia. Pp. 112. 50 cents.*

This little volume reproduces, with valuable additions and amplifications, a series of editorials which appeared originally in "The Lutheran" during 1910. Their publication in this permanent and convenient form is a happy idea. The book is fitted to perform an excellent service. It ought to prevent any one who reads it from ever falling under the spell of Christian Science, or, if he is already a victim, to open his eyes to the truth. Its fifteen chapters deal with the subject in all its phases. After a brief but informing sketch of Mrs. Eddy, there are chapters analyzing the text-book of Christian Science and the creed embodied in it and showing how this creed is at war with science, philosophy, history, medicine, common sense and the Scriptures. Persons desiring to inform themselves on the true inwardness of one of the most amazing of modern delusions cannot do better than get this book and read it. Dr. Sandt has made a study of the literature of the subject. We trust that his book will have a wide circulation.

Theological Encyclopedia and Methodology. *By Revere Franklin Weidner, D. D., LL. D. The Wartburg Publishing House, Chicago. Pp. 306. $1.50.*

This is a second edition, with much new matter, of this work. It presents a summary view of the materials and methods of the science of theology. The first division treats of Historical Theology, the second of Systematic Theology and the third, of Practical Theology. The value of a book like this for the student is not that it furnishes him a thorough discussion of the subjects embraced in it, but that it indicates what these subjects are and sets him to inquiring for himself. It is suggestive of the lines his efforts should follow and the direction in which he may expect to find information and help. Dr. Weidner's reading and study have taken a wide range, especially in the Lutheran literature of the subjects covered in this volume. This is apparent not only in the bibliographies, but in the references scattered through the text itself. It is a valuable contribution to the theological learning of our Church. We are surprised that the bibliography of Symbolics omits Dr. Richard's "Confessional History of the Lutheran Church," the ablest work on the subject in the English language. We should be inclined to make not a few changes, both by omission and inclusion, in the suggested catalogues of books for a pastor's library. In a matter of this sort especially full allowance must be made for the personal equation.

The Messages of the Poets. *By Nathaniel Schmidt, M. A., Professor of Semitic Languages and Literatures in Cornell University. Charles Scribners' Sons, New York. Pp. 415.*

This volume belongs to the "Messages of the Bible" series, prepared under the general editorial supervision of Professors Sanders and Kent. We here have metrical translations of Job, Canticles and minor poems of the New Testament, with introductions, by Professor Schmidt. Dr. Schmidt's erudition is great and his introductions, though written from the standpoint of radical criticism, are full of informing matter. The prose story of Job he puts in the fifth century and the dialogues much later. Canticles, he holds, is simply "an anthology of love lyrics," and he rejects the interpretations of the later as well as of the earlier schools of allegorists. The translations of various poems scattered through the books of the Old Testament are peculiarly interesting because of the effort to throw them into a form that would reproduce the metre and strophic structure of the originals. Because of his radicalism, Dr. Schmidt's guidance is to be accepted with important reservations, but he has furnished a book that will be found exceedingly suggestive by the discriminating student of Old Testament literature.

The Triumph of Love. A Poem. *By Lyman Whitney Allen. G. P. Putnam's Sons, New York and London. Pp. vii-147. $1.25 net.*

This is a series of lyrics grouped about one general subject. They are of unusual originality, intellectual vigor, and beauty of imagery. The subject is abstract, too abstract, probably, ever to gain a very wide popularity, but the style is vigorous and vivid, and the work as a whole, is, in its line, unquestionably one of the best that has appeared in recent years. The only serious defect is the extreme Latinization of the vocabulary, but, in view of the character of the poem, this is perhaps not so serious after all.

The Rev. Dr. Edward P. Crowell, the blind professor of Latin at Amherst College for many years, is dead.

Secular News.

Home.

The express strike in New York was formally declared off by the union.

D. E. F. Ashley, a bacteriologist, gave his life in a fight against the entry of meningitis into New York.

The woman's suffrage bill with a referendum amendment was passed by the Illinois Senate. The House is yet to act on it.

Ten thousand coal miners walked out in eastern Ohio in obedience to an order from President Lewis, of the United Mine Workers.

Ten persons were killed and a score injured when the Dixie Flyer, of the Atlantic Coast Line, went through a trestle over the Alapaha river, near Ocilla, Ga.

One hundred and forty-eight persons were crushed to death on the pavements, smothered in smoke or burnt to death in a shirtwaist factory fire in New York.

Baron Uchida, the Japanese Ambassador, called at the White House and presented to President Taft a cordial personal message from the Emperor of Japan.

Alexander Hollander, customs broker in New York, confessed to frauds aggregating $500,000 against the government and was sentenced to fifteen months in prison.

The resignation of George W. Wannamaker as appraiser of the port of New York was followed by the announcement from the White House that the President will hereafter appoint men to the customs and internal revenue services for merit rather than political activity or influence.

Foreign.

Germany's first turbine battleship, Kaiser, was launched at Kiel.

Four Americans have been shot for participation in the Mexican revolt.

Fire in Buenos Aires in the custom-house district caused a loss of $3,000,000.

Giovanni Giolitti, former Premier, is being urged to organize the new Italian Cabinet.

Premier Fisher, of Australia, pledged support of the ministry to the Anglo-American arbitration proposals.

King Victor Emmanuel consulted at the Quirinal with Deputy Bissolati, the Socialist leader, who shouted, "Death to the King!" before the assassination of Humbert.

Conservatives in the German Diet attacked the Government for favor shown toward the proposed constitution for Alsace-Lorraine. The Chancellor defended the project.

Mrs. Fanny Bullock Workman was adjudged by the Academy of Science, at London, to be the holder of the world's championship for women mountain-climbers.

China's unpreparedness for war makes it necessary for it to unreservedly acquiesce to the demands of Russia. A note, acceding to the demands of the ultimatum, has been sent the Russian government.

Paris announces and Washington confirms a report that President Taft will arrange a peace compact with France when negotiations for an arbitration treaty with Great Britain have been completed.

Carrying eleven passengers in his monoplane two miles at Doual, France, Aviator Breguet made a record performance.

Ambassador de la Barra has been named Foreign Minister by President Diaz. He is regarded with favor by both rebels and loyalists.

Premier Stolypin, who on the 20th sent in his resignation, has agreed to remain in office and the Cabinet crisis, therefore, is at an end. Stolypin is assuming what are virtually dictatorial functions, which may bring about another crisis.

The Diaz Cabinet resigned in a body. The reason given for the action is the belief that it will contribute to the re-establishment of peace and facilitate the reforms which are in contemplation. Five of the members of the new Cabinet have been selected, and it is almost certain that Limantour will remain Minister of Finance.

Acknowledgments.

OFFERINGS FOR FOREIGN MISSIONS IN THE CHURCH AND SUNDAY-SCHOOL.

Report No. 1.

California—San Diego, First, $28; San José, Grace, $12. Total, 2 schools, $40.

District of Columbia—Washington, St. Mark's, $51; St. John's, $6.65. Total, 2 schools, $57.65.

Illinois — Beardstown, First, $37.09; Campbell Hill, St. Johannes, $33; Chicago, St. Simon's, $15, Calvary, $9.74, Unity, $8.06, People's, $6.61; Dixon, St. Paul's, $18.67; Evanston, $41; Litchfield, $6; Mendon, Salem, $12.50; Nokomis, St. Mark's, $8.87; Orangeville, $27; Rockford, Trinity, $60; Sterling, St. John's, $27.67; Washington, St. Mark's, $73.55. Total, 15 schools, $384.76.

Indiana—Columbus, $7.48; Ft. Wayne, Christ, $51; Muncie, First, $10.04; Richmond, St. Paul's, $51, First, $111. Total, 5 schools, $230.52.

Iowa—Des Moines, St. John's, $20; Dubuque, St. Mark's, $25.08. Total, 2 schools, $45.08.

Kansas—Bunker Hill, Mt. Zion, $6.27; Hanover, Zion, $7.90; Norcatur, $8. Total, 3 schools, $22.17.

Maryland—Baltimore, First, $72, Third, $325, St. Stephen's, $31.05, St. Paul's, $75, Calvary, $10, St. John's, $12; Burkittsville charge: Burkittsville, $6.83, Petersville, $4.63; Clear Spring charge, St. Peter's, $12.41, St. Paul's, $5.73, Mt. Tabor, $12.30; Cumberland, German, $30, St. Paul's, $31.50, St. Stephen's, $3.42; Frostburg, St. Paul's, $21.32; Lutherville, St. Paul's, $8; Manchester charge, $71.06; Powell Naron, Grace, $8.50; Reisterstown, Trinity, $37; Smithsburg charge, Trinity, $62.22, St. Paul's, $7, Mt. Moriah, $8; Uniontown charge, $51. Total, 25 schools, $905.97.

New York — Argusville, $25; Buffalo, Zion, $11.03; Canajoharie, St. Mark's, $10; Cobleskill, $25; Central Bridge, Bethany, $2.34; Gloversville, St. James', $107; Melrose, St. John's, $4.25; New York, Our Saviour, $20.40; St. Johnsville, $2.50; Schenectady, First, $10; Sharon, St. John's, $3; Schoharie, St. Paul's, $10; Syracuse, Zion, $13.17, Atonement, $5.87; Troy, Redeemer, $7.60; West Sandlake, Second, $10.15. Total, 16 schools, $267.21.

Ohio — Akron, St. Paul's, $10; Belleville charge: Belleville, $6, Woodview, $12, Salem, 3; Berlin Center, $22; Bucyrus, St. Paul's, $40.60; Cambridge, Christ's, $12; Canal Dover, Grace, $34; Dayton, Grace, $7, Trinity, $7; Leetonia, $15; Lewisburg charge, Memorial, $8, Shiloh, $4; North Mansfield pastorate, $35; Mansfield, First, $43.16; Minerva charge: Minerva, $9.50, New Franklin, $26; North Baltimore, St. Luke's, $8.75; Ohio City, St. John's, $14; Plymouth, Shiloh, $9.68; Poland, $6.40; Springfield, Fourth, $20, First, $42; Lisbon charge, Washingtonville, $10.04, Burger, $8.81, Mt. Zion, $2.84. Total, 28 schools, $416.78.

Pennsylvania — Addison charge, St. Paul's, $5, St. John's, $4, Trinity, $12; Allentown, St. Paul's, $390; Altoona, First, $250, Fourth, $18; Ashland, St. James, $25.36, Zion, $15.07; Beaver charge, Beavertown, $10.05, St. Peter's, $9.39; Bellefonte, St. John's, $16.84; Berwick, Holy Trinity, $23; Blairsville, Hebron, $23.73; Bloomsburg, St. Matthew's, $35; Carlisle, First, $35; Carlisle Springs, Carlisle, $18, Plainfield, $2.25; Center Hall, $48.70; Charleroi, Christ, $2.75; Dover, Salem, $42.20; Duncansville, $8.42; Easton, St. Paul's, $21; Felton, $30; Germantown, Trinity, $29.33; Gettysburg, Christ, $65.35; Greencastle, $18.85; Greensburg, Zion, $12.44; Hanover, St. Matthew's, $85; Harrisburg, Trinity, $27; Hughesville, $89; Huntersville, St. Peter's, $9.02; Ickesburg charge, $25.70; Indiana, Zion, $58; Kintnersville, $7; Lebanon, St. Matthew's, $5; Leechburg, Hebron, $45.89, Grace, $11; Lemasters, $30; Lewistown, St. John's, $61.25; Lock Haven, St. John's, $73; Manheim, Zion, $25.84; East Petersburg, $18.53; Maytown, St. John's, $20; McAlisterville, Trinity, $34; McClure, Christ, $9.50, St. Paul's, $5.50, Samuel's, $6, St. Luke's, $10.50; Mercersburg, St. John's, $32; Mifflintown charge, Mifflintown, $47.59, St. Stephen's, $6.29; Millersville, $24; Monongahela, Grace, $14; New Kensington, Bethel, $14.73, Hyde Park, $3.58; Norwood, Immanuel, $10; Oberlin, Salem, $16.75; Philadelphia, St. Matthew's, $101.03, Messiah, $34.81, Bethel, $26; Pittsburg, Bethany, $50.58, St. Luke's, $42, Bethel, $34, Grace, $28, St. Paul's, $20; Phoenixville, Central, $8.50; Riegelsville, $30.02, Raubsville, $10.01; Roaring Springs, St. Luke's, $20; Rockwood, St. Luke's, $15.98; Rouzerville, $13.00; Scranton, Grace, $48.25; Shippensville, Mt. Zion, $5, St. Mark's, $5; South Fork, Lovett, $3.20, South Fork, $5.20; South Williamsport, Messiah, $30.50; Springdale, $8.50; Spring Forge, St. Paul's, $115.51; Muhlenberg charge, Spring Forge, Christ, $28.70, St. Jacob's, $24.47, St. Peter's, $21.33, St. Paul's, $13.57; Steelton, St. John's, $77; Sunbury, Zion, $7.50, Grace, $16; Vilas, Grace, $7, Trinity (Avis), $5; Whitemarsh, Zion, $11.06; Williamsport, Grace, $29; York, Christ, $178, Union, $105.28, Zion, $74.34, St. Mark's, $50.32, St. Luke's, $35, Emanuel, $12.25, Grace, $8.60, St. Peter's, $8.62. Total, 100 schools, $4,109.22.

Grand Total—198 schools in 9 states and the District of Columbia report offerings aggregating $6,479.36.

Respectfully submitted,

L. B. Wolf, *Gen Sec'y.*

Baltimore, Md., March 23, 1911.

WOMEN'S SPRING SUITS.

We desire to call the attention of our readers to the fact that Messrs. Boggs & Buhl, of Pittsburg, are now ready with a large stock of new Spring Suits—everything the lastest fashion, both as regards color of fabrics and style. These suits range in price from $15.00 to $90.00; there is a special assortment of $25.00 suits. Now is the best time to purchase, before the suits are all picked over. Don't forget to write for their New Spring Catalogue, which will be mailed upon request to readers. Mention the Lutheran Observer. Address Boggs & Buhl, Advertisement 1228, Northside, Pittsburg, Pa.

Science and Health.

SINGING AND HEALTH.

BY ERNEST F. ROBINSON, M. D.

The doctor and a friend were at the opera.

"What a magnificent form that woman has!" said the friend, pointing to the prima donna who occupied the stage.

"Yes," replied the doctor; "notice also what abundant hair she has. Would it surprise you if I told you that I knew her when she was a thin, scrawny little girl with a thin wisp of carroty hair?"

"It certainly would," replied his friend; "is that true?"

"Every word of it," replied the doctor. "She owes both her form and her hair to the same thing, her singing."

"How do you account for that?"

"Very easily," said the physician. "You see, in order to sing it is absolutely necessary to breathe deeply. A professional singer must practise hours a day for years at a time, and must always keep in practice. This means deep breathing for a good many hours out of the twenty-four all the time."

"I can understand," replied his friend, "that this would increase her chest-expansion and improve the form, but I fail to see how it has anything to do with her hair."

"That is not so hard to explain, either. The health of the hair depends largely upon the general health. Deep breathing improves this. It also furnishes a large supply of oxygen, which is one of the most important elements of nutrition. If you will take note, you will see that practically all singers are plump, if not fat, and that nearly all of them have very heavy heads of hair. This holds true of another class of musicians, those who play wind-instruments, especially instruments of the horn class."

"Come to think of it, doctor, I believe you are right, though I never noticed it before. Do you know whether singers are subject to consumption?"

"Very seldom, almost never, in fact. At this moment I cannot recall a single case. At the same time you must understand that, if a singer should stop singing and give up the deep breathing, she might be even more apt to have consumption than if she had not been a singer."

"How do you make that out?" asked his friend in surprise.

"Deep breathing develops the lungs, and so long as it is practised is a preventive and even a cure for consumption. If one stops the deep breathing, certain parts of the lung, once used, cease to be so; and these fill up with what we may call waste products. This unused lung-space becomes then an ideal breeding-place for germs. Few singers ever give up singing wholly, unless the voice breaks down; but you find this condition very common with athletes, many of whom die of consumption mainly because they have developed a large amount of lung-space, and later stopped using it. It then becomes worse than useless; it is a danger."

"Do you condemn deep breathing, then, except for singers?"

"Most certainly not," replied the doctor. "It is an excellent thing for every one. Like all other good things it can be overdone; that is all. Breathe deeply, by all means, but do not develop a lot of lung-tissue that you are not going to make use of all the time. It is much like the enormous muscles of some athletes, worse than useless for the work of daily life in many cases."—C. E. World.

DIET FOR THE FAT.

It is popularly believed that all fat persons are gross feeders, but this is not true; indeed, the reverse is often the case. Obesity may be a disease, or rather a prominent symptom of one, the trouble being with the internal chemistry of nutrition—a disease of metabolism, as it is called. It is comparable to diabetes—nearly related to it, in fact. In this disease sugar is formed in excess in the system even when very little is taken with the food, and so in obesity there is a tendency to the formation of fat in the body, even if little fat-forming food is eaten. In most cases much can be done by a regulation of the diet.

The amount of meat should not be increased, but the quantity of sugar and starchy foods should be reduced, their place being taken by non-starchy vegetables, such as spinach, cauliflower and salads. The foods to be avoided or taken in great moderation are those which contain much starch, such as rice and potatoes and all sweets—pies, puddings and candy. Tea and coffee should be taken without sugar, if taken at all, and chocolate should be omitted entirely.

Bread is fattening, but for most persons it seems an indispensable article of diet. Its amount can, however, be limited, and it should be toasted. Fats are less harmful than sugar and starch, and may be allowed in moderation in the form of butter and salad oil.

The belief that the drinking of water makes fat is erroneous. If one eats juicy vegetables, and especially the less sweet fruits, such as apples and grape-fruit, and abandons the use of sugar, there will be a natural reduction in the amount of water taken, but one should drink all that is needed to quench thirst.—Youth's Companion.

A BROOM FOR THE STOMACH.

The French, says "The Vegetarian Magazine," have a saying that "parsley is a broom to sweep the stomach." Lettuce is a nerve food. Radishes build tissue and are rich in phosphorus, also in iron.

Horseradish contains a higher precentage of sulphur than all the other vegetable roots, spinach ranking next in value. Spinach also contains a large proportion of iron. A mayonnaise dressing with lettuce is especially desirable for thin people, but for the over-plump French dressing is to be recommended. The action of vinegar on the digestive organs, however, is not to be considered. The acid of lemon juice is preferable.

While apples are a most excellent food for brain-building, which phosphorus aids in, the humble pumpkin, desecrated to the uses of pie and Jack-o'-lanterns, holds the prize. Pumpkin rates 2.79 in phosphorus, while apple is but .15. When in search for this special element take up a pumpkin diet. But as winter squash would stand the same analysis, it can be used as a vegetable in many varieties, and thus the needed phosphorus supplied. Cucumbers rank next in phosphorus value to pumpkin, being 2.08.

A NEW STOMACH

Stuart's Dyspepsia Tablets Restore Lifeless Organs to Normal Condition.

A Trial Package Free.

Many a sufferer from Dyspepsia, Indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly worn out, the mucous lining has lost its secretive power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friend to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's sure and only hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply just the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power—they need help—and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by the test of reputable physicians in the United States and Great Britain to have remarkable digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one only of Stuart's Dyspepsia Tablets taken at meal-time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

It costs nothing to prove the effectiveness of this cure. Send for a free sample package to-day. F. A. Stuart Co., 280 Stuart Bldg., Marshall, Mich.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents a box.

Coughs and Colds

are always more or less expected at this time of the year. Better be prepared. Always have a bottle of

DELAVAU'S REMEDY

in the house for immediate use.

Sold by all druggists and dealers, or at depot, N. E. cor. 6th & Wood sts., Phila.

These trade-mark crisscross lines on every package

CRESCO FLOUR DIET FOR DYSPEPTICS

And Mild Cases of

KIDNEY AND LIVER TROUBLES AND OBESITY

Makes delicious foods for everybody

Unlike other goods. Ask your physician. Leading grocers. For book or sample, write

FARWELL & RHINES, Watertown, N. Y., U.S.A.

Miscellany.

MOTHER SHIPTON'S PROPHECIES.

Many inquiries warrant the reprinting of the accepted Mother Shipton's prophecies as under:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world man's thought shall fly,
In the twinkling of an eye.
Water shall yet more wonders do—
How strange; but yet they shall be true.
The world upside down shall be
And gold be found at the root of a tree,
Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, in green.
Iron on the water shall float
As easily as a wooden boat.
Gold shall be found and shown
In lands now not known.
England shall at last admit a Jew,
And fire and waters shall wonders do.
The world to an end shall come
In eighteen hundred and eighty-one.

Martha Shipton was born Ursula, though some say Agatha, Sonthiel, about 1488; married an artisan named Toby Shipton, settled near York, England, and started prophesying, dying about 1561. Her prophesies were regarded as pure fiction, being put in shape from time to time by scribes for commercial purposes. The accepted version above is said to have been the work of one Charles Hindley, and was published about 1862 and, as related, "caused great anxiety" to many persons who expected the end of the world in 1881.—Ex.

RACE SUICIDE IN EUROPE.

The dangers of race suicide are so well understood in Europe that efforts are being made in several countries to encourage married couples to have large families. England grants a rebate in taxation to fathers of families; France is considering a bill for paying cash bonuses to governmental employees with children, and the German borough of Schoneberg, which comprises a large part of south and southwest Berlin, pays premiums to municipal employees who have more than two children. The increased cost of living has produced a marked tendency toward the two-child standard in German towns. Schoneberg will henceforth pay $2.50 a month to every employee, married or widower, who has three children; $3 a month for four children; $3.75 for five, $4.25 for six, and $5 for families of more than six.—Exchange.

A CENT WORTH $200.

A Maine man has a copper cent for which he has been offered $200. It was given to him by his mother, who told hm to keep it as long as he lived, and he intends to do so.

This cent is one of the first pieces of money ever coined in the United States. It is dated 1787, and on it are stamped the words, "Mind Your Business." On one side is an embossed chain of thirteen links, to represent the original thirteen States; and in the centre of a circle made by the letters, "United States," are the words, "We Are One."

The advice, "Mind your business," is surely good. It does not even say, "Mind your *own* business," because if you mind your business at all you will have no time for anybody's business but your own.—Exchange.

IN LIGHTER VEIN.

The Woman Press Writer.

A woman there was, and she wrote for the press
(As you or I might do),
She told how to cut and fit a dress,
And how to stew many a savory mess,
But she never had done it herself, I guess,
(Which none of her readers knew).

Oh, the hour we spent and the flour we spent,
And the sugar we wasted like sand,
At the heft of a woman who never had cooked
(And now we know that she never could cook)
And did not understand.

A woman there was, and she wrote right fair
(As you or I might do),
How out of a barrel to make a chair,
To be covered with chintz and stuffed with hair,
'Twould adorn any parlor and give it an air!
(And we thought the tale was true.)

Oh, the days we worked and the way we've worked
To hammer and saw and hack,
In making a chair in which no one could sit
Without a crick in his back.

A woman there was, and she had her fun
(Better than you and I),
She wrote out recipes and she never tried one,
She wrote about children—of course she had none—
She told us to do what she never had done
(And never intended to try).

And it isn't to toil and it isn't to spoil
That brims the cup of disgrace—
It's to follow a woman who didn't know beans
(A woman who never had cooked any beans),
But wrote and was paid to fill space.
—Exchange.

—

He Agreed.

Some men cannot bear sickness in patience. One such became ill and spent a week in bed. He carried on dreadfully, with his groans and complaints. His wife said to him one night,

"Well, George, I'd rather have the whole family sick than you!"

"Ugh! so would I," George answered.—Exchange.

—

The Despotism of the Press.

We cl'p the following for the benefit of those who doubt the power of the press:

"Owing to the overcrowded condition of our columns, a number of births and deaths are unavoidably postponed this week."—Everybody's Magazine.

The Professor—"Heavens! This was the day I was to have been married. What will she think of me?"

Assistant—"You were married. Don't you remember? The ceremony took place at noon."

The Professor—"Ah, yes, to be sure. I recall now my annoyance at losing an hour."—Life.

—

"Father, what does 'absent-minded' mean?"

"My boy, that is easy. Did you ever stop to think?"

"Yes, sir."

"And your thoughts ran on?"

"Yes, sir."

"Well, that's it."

—

A certain British officer was relating the story of one of General Buller's retreats. "Buller," he said, "was splendid. He retired without losing a man or a flag or a gun." "So I've heard," said one of the company, "or a minute."—Youth's Companion.

—

"We can't eat this steak; it's not good," complained a young man who was spending his honeymoon in a Scottish village.

"Ye're surely jokin', sir," said the landlord of the inn. "It maun indeed be guid. It's a bit o' the minister's auld coo."—Selected.

—

She—"Don't you think that a woman is clever enough to do any work that a man can?"

He—"She's smarter than that. Why, she's clever enough to make the man do the work and give her the benefit of it."

—

"'Tis a curious fact," said a government shark,
As he read about commons and peers,
"That an Englishman votes with his ayes and his noes,
And expresses applause with his 'ears."

Croup Conquered

Every Mother Should Read and Remember This

In any home where a child has a tendency to croup, a bottle of HYOMEI (pronounce it high-o-me) should be kept constantly on hand.

A sudden attack of croup with difficult breathing and extreme distress is apt to come on at any time.

The course to be pursued is plain. Send for your doctor at once, and in the meantime drop 30 drops of HYOMEI into a bowl of boiling water, and hold the child's head over it, cover with a towel or cloth, so that only the air filled with Hyomei vapor is breathed.

This method of treatment has saved many a child's life, and mothers of croupy children should see to it that HYOMEI is always on hand. Full instructions for prompt relief of croup is in each package.

A 50c. bottle of HYOMEI is all you need in treating croup. This is known in all drug stores as Extra Bottle Hyomei Inhalant. Druggists everywhere sell it. Breathe HYOMEI. It is guaranteed to cure catarrh, croup, sore throat, bronchitis, coughs and colds, or money back. Mail orders filled by Booth's Hyomei Co., Buffalo, N. Y.

Business Corner.

WEEK ENDING MARCH 24, 1911.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

CALIFORNIA.

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Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

WANNAMAKER.—Mrs. Catharine Wannamaker entered into rest March 16, 1911, aged 99 years, 1 month and 26 days.

She was the oldest member of the First church, Tiffin, Ohio, and perhaps the oldest member of the Woman's Home and Foreign Missionary Society in the United States. To the very end she could recall names, recognize familiar voices, and remember events without effort. One daughter and three sons survive, and were unceasing in loving ministrations to her. The last time she was in the sanctuary was eighteen months ago, when she journeyed ten miles. A good mother has gone to her reward.

HENLEN.—Julia Henlen, a faithful member of the North Washington Lutheran church, Butler county, Pa., died March 20, 1911. She was the daughter of Christian L. and Nancy Henlen, and was in her 70th year. Miss Julia was a lifelong ardent Christian, always at work like a deaconess, teaching in the Sunday-school, a tireless worker in Christian Endeavor and missionary society work; old in years but young in spirit. A former school teacher, she was bright and well-read; versed in Scripture; gifted in prayer; instructive in public speech. The church and the community sustain a great loss. Her pastor, Rev. G. W. McSherry, conducted the service, the two town ministers assisting.

The Markets.

United States Bonds.

NEW YORK, March 27.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s, reg., 1930	101¼	101¾
2s, coup., 1930	101¼	
3s, reg., 1918	101¾	102½
3s, coup., 1918	101¾	102¾
4s, reg., 1925	115	116
4s, coup., 1925	115¼	116¼
Panama 2s, '36, reg.	101	101½
Panama 2s, '38, reg.	101	101½

The Philadelphia Markets.

PHILADELPHIA, March 27.

WHEAT dull, spring 1c. lower; No. 2, red, in export elevator, 90a91c.; No. 1, Northern, export elevator, $1.06½a1.07½.

CORN firm, fair demand; No. 2, yellow, for local trade, 54a55c.

OATS unchanged; No. 2, white, natural, 36½a37c.

BRAN firm, good demand; winter, in bulk, $26a26.50; spring, in sacks, $26a26.50.

REFINED SUGARS firm, quiet; powdered, $4.90; granulated, $4.80; Conectioners' A, $4.65; Keystone A, $4.65.

BUTTER dull and 1c. lower; extra Western creamery, 25c.; extra nearby prints, 27c.

EGGS weak and 15c. per case lower; Penna. and other nearby firsts, free cases, $4.95 per case; do. current receipts, free cases, $4.80 per case; Western firsts, free cases, $4.95 per case; do. current receipts, free cases, $4.80 per case.

LIVE POULTRY unchanged; fowls, 16a16½c.; old roosters, 11½a12c.; spring chickens, choice, 16½a17½c.; do. staggy, 12a13c.; ducks, 18a19c.; geese, 13a14c.

DRESSED POULTRY quiet but steady; fowls, nearby, 16a16½c.; do. Western, 14a16c.; old roosters, 12c.; roasting chickens, nearby, 14a17c.; do. Western, 13a17c.

POTATOES firmer, good demand; Penna., nearby, per bushel, 60a65c.; New York, choice, 48a50c.; do. fair to good, 43a45c.; Jersey, choice, per basket, 30a35c.; do. No. 2, 15a20c.

FLOUR weak; winter, clear, $3.50a3.75; straight, $3.85a4.10; patent, $4.25a4.75; Kansas, straight, sacks, $4.25a4.50; spring, clear, $4a4.40; straight, $4.50a4.75; patent, $4.90a5.15.

HAY firm; timothy, No. 1, large bales, $21; No. 1, small bales, $20a20.50; No. 2, $18a19; No. 3, $14a15. Clover-mixed, No. 1, $16a17; No. 2, $13a14.

The Cattle Market.

PHILADELPHIA.—Receipts for week ending Saturday evening, March 25: Beef cattle, 3,088; sheep and lambs, 8,809; hogs, 4,638; calves, 1,521.

BEEF CATTLE.—A quiet undertone pervaded the general market, and buyers were trading only for absolute needs, values keeping fairly steady. Pennsylvania and Ohio cattle were principally in evidence. Cows were not much sought after and calves moved slowly at the last decline. Quotations: Steers, average, best, $6.65a6.75; choice, $6.40a6.50; good, $6.30a6.40; medium, $6.10a6.20; common, $5.75a6; bulls, $4.50a5.40; fat cows, $3.25a4.50; thin cows, $2.50a3; milch cows, common to choice, $40a65; extras, $70; Veal calves, dull; exceptional lots, $8.50a9; good to choice, $8a8.50; medium, $7a7.50; common, $5a6; Westerns, $5a6.50; grassers, $3.50a4.50.

SHEEP AND LAMBS.—While prices were held about steady, trade was somewhat indifferent and of the waiting kind, and rather unsatisfactory, a lot of left-overs being noticeable. Supplies were ample. Quotations: Sheep—Wethers, extra, $5.25a5.50; choice, $5a5.25; good, $4.50a4.75; medium, $4a4.25; common, $3a3.25. Ewes, heavy fat, $4.50a4.75. Lambs—Extras, $7.25a7.35; good to choice, $7a7.15; medium, $6.50a7; common, $5.50a6; early spring, apiece, $4a6.

HOGS.—Conditions were not particularly active, yet inquiry was ordinarily seasonable with a straight price maintained. Quotations: Western, as to size and quality, $10.50.

CITY-DRESSED STOCK.—All of the most desirable meats realized steady rates, under a moderate request, veal showing a concessional easing off. Quotations: Steers, 9a10½c.; cows, 7½a8½c.; veal calves, 10a13c.; extra calves, 14c.; Westerns, 10a12c.; grassers, 8a10c.; country-dressed, 11a12c.; extras, 13c.; sheep, 8a9c.; extra wethers, 10c.; lambs, 11a12c.; extra lambs, 13c.; hogs, 10½c.